DIVERSE
Select
SERMONS
Upon severall TEXTS of holy
SCRIPTVRE.

Preached by that Reverend and faithfull Servant of JESUS CHRIST,
D. James Sibbald,
Doctour of DIVINITY,
Late Preacher of the Gospell at
ABERDENE.
Thereafter
At DUBLIN in IRELAND:
Published after his Death.

Remember therefore how thou hast received & heard, and hold fast, and repent. REVEL. 3. 3.

Printed at ABERDENE, by James Brown, 1638.

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Printed at ABERDENE, by James Browne, 1676.

TO
The Right Honourable
JOHN JAFFRAY
PROVEST.
ROBERT FORBES, GILBERT GRAY, ALEX. ROBERTSONE, ALEXANDER ALEXANDER Bailies:
And the remnant of the Honourable Councell of the City of ABERDENE,

Grace, mercy and *peace*, &c.

RIght Honourable, This posthumus Work coming forth to Publick view, It was thought fitt, not without reason, to have your H. Names [so eminent Favourers of learning & piety] prefixed unto it; For, by the defence it may expect at your hands as an Orphan; The Authour of it did labour in your City a considerable time in the Lords Worke, and probablie would have ended his Labours, where he began them, if GOD in his holy providéce, (wherunto he learned to submit himself,) had not disposed otherwise of him. As he studied to approve himself

unto GOD, a Work-man that needed not to bee ashamed rightlie dividing the Word of Truth, and to have his Conversation such as became a Minister of the gospel of Christ, & through his rich blessing upon his travels, was instrumentall for strengthning to well-doing, for lifting up of weak hands, for comforting of Mourners, for winning to, & settling in the Truth, so (with the same minde in the rest of his beloved Charge) your love and respects towards him, & your longings after him, when he was withdrawn from you, were very great. Upon these accounts, next to the glory of GOD, and the well of his Church in generall, These following Sermons preached upon severall occasions in your hearing are published, and to be an encouragement to your H. to go on and persevere in the wayes of holinesse and righteousnesse, whereunto while he was with you, he did from time to time most earnestly exhort you, that as yee were his hope here, yee may bee his joy and Crown of rejoycing, in the presence of our Lord Jesus Christ at his coming. Which is the earnest prayer of

Your H. humble servant

J. S.

Christian Reader,

Some of the Travels of one, who is now resting from his labours; are here presented unto thee. It is more then probable, if before the publication of them they had been revised by himself, for the further satisfaction, they had come forth both more polished and enlarged. Notwithstanding, it is hoped that the Voice of the Dead yet speaking in them, and thy diligent perusall of them, through the Lords Mercy, may prove helpfull, to further thee in thy way to eternall life.

The Authour was first called from the profession of Philosophy in COLLEDGE-MARISCHALL in Aberdene to a pastorall Charge of soules in the same City, where, to his great joy, he saw the seale of his Ministry, and the LORDS Work prospering in his hand. Afterwards when the troubles of this Nation both in Church and State, were come to a great hight, (the sad effects whereof, he oftentimes foretold and bemoned) upon the not concurring of his judgement, in the manner of Church-Governent with them who were otherwayes minded; He was called to afflictions and sufferings, and which he looked upon as the heaviest of all, to leave them who were so deare unto him, and to whom so oft, with

mutuall

mutuall joy he had holden forth the word of life.

His last Service in the ministry of the Gospell was in the city of Dublin in Ireland, which at that time was againe and againe in great danger of the bloody sword of their unnaturall Countrey-men, of the popish party, their rageing exceedingly & shedding much innocent blood. Here he acquited himself so eminently a burning and a shining light, that he was greatly beloved of all, living very much desired, and dying no lesse lamented, and the reality of their affections was demonstrate by evident testimonies of their respects to him, both in his life time and after his death. In this city after he had run his race of ten years labours in the LORDS Work, he finished his course, and was called to receive that eternall Crown, which was prepared for him, and for all who love the appearing of our LORD Iesus Christ in Glory at his second coming.

I have only this to adde further in a word, that his receipts from the Father of lights were not small, for his great abilities in the Oriental languages and all kinde of liberall sciences humane & divine, expressing them selves with the tongue of the learned, & dayly growing to greater perfection, wer accompanied with the power of Godlines, earnest desires for

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the peace of the Church, unanimity with his worthy fellow labourers, gravity, humility, charity and all other christian graces. So being confident that his Memorie *shall be blessed and his* labours *profitable; I shall adde only that of the* Poet *speaking of another.*

Vivet extento Proculeius *ævo,*
Notus in fratres animi paterni:
Illum aget penna metuente solvi
Fama superstes

Horat. Lib. 2. Carm. od. 2.

J. S.

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S.

THE FIRST SERMON.

PSAL. CXLV. verſ. 1. 2.

I will extoll thee, my God, O King, and I will bleſſe thy Name for ever and ever.
Every day will I bleſſe thee, and I will praiſe thy Name for ever and ever.

ALthough all Scripture bee given by inſpiration of GOD, and bee profitable *for doctrine, for reproof, for correction, for inſtruction in righteouſneſſe*: 2. TIM. 3. 16. yet the Pſalmes among other parts of ſcripture, have been ever thought to have a ſpeciall excellencie. *S. Chryſoſtome* in the 5. Tom. of his works, & 6. Hom. of Repentance, ſaieth, That this was the cõmon ſenſe of Chriſtians in his time: albeit ſaieth he, *Moſes* was the great Lawgiver & *ſaw God face to face*, yet ſaieth he, his bookes are ſcarce read once a yeare. The goſpell wherin Chriſts miracles are regiſtrat, wherin we ſee death deſtroyed, & life reſtored, and God as it were converſing with men, is read ſaieth hee, but once or twyce a weeke. The Epiſtles of *S. Paul*, who was the Orator of Chriſt, who was taken up to the third heaven, who ſaw things which is not lawfull to utter, are read ſaieth he, but twice a weeke. But ſaieth he, in the meane time DAVID is read day and night. All carrie him about at all times, as a precious and ſweet ſmelling oynement. *Excellencie of the Pſalmes.*

If wee abide in the Church all night, David is the first, and the middle, and the last with whom wee end. If wee sing hymnes to God in the morning, David is the first, and the middle, and the last. If wee have pompe at the Funerals of the dead, David is the first, the middle, and the last. Even they that have not letters, have him as it were ingraven in the heart. Neither is this only in Churches and towns, but in all places & in all times. 2. *Sam.* 23. 1. The sweet singer of Israel, conveeneth as as it were the servants of God into their sacred stations, exciteth, inflameth, & so adorneth them, that he changeth as it were men into Angels, and earth into heaven. Hee accommodateth himself to all sorts and all estates of men, to the young, to the old, to them that are in joy, to them that ar in sorrow, to the righteous, and to the sinner; That he is as it wer a divine Harpe, joyning as it were, the soules of men together, to sing the songs of God, in a most sweet and melodious harmonie. Such is the excellencie of this part of scripture which wee call the Psalmes.

2. *Excellencie of this Psame.*

Againe amongst the Psalmes, I may justlie say, That this whereof I have read a part, hath a speciall stamp and degree of worth. If you looke to the matter, It is no lesse then God his infinite and divine perfections which are declared and praised here throughout the whole Psalme. If you looke to the manner of framing this song; It is most divine, all is set down here so sweetlie, so gravelie, so powerfullie. Hence albeit God be praised in many other psalmes, yet the *Tytle* of this Psalme by way of excellencie is David *his praise, or his psalme of praise.* Beside every verse beginneth with the letters of the Alphabet in order. Of which kinde there are no more but seven in the whole book of the Psalmes, the xxv. the xxxiv. the xxxvi. the cxi. the cxii. cxix. & this cxlv. which is the last of them.

3. *Argument of it.*

The matter & argumēt of this psalme as we said, is the praise of God, & his perfections; his infinite greatnes, infinite power, infinite mercy, the splendor & excellencie of his kingdom, the righteousnes and holines which appeares in his ways & works, and lastly his wonderfull providence to all, especiallie to Mankinde, and most singularlie to his own people. In the words that

that I have read, he setteth down his purpose to praise God in a poeticall manner, by converting his speech to God: *I will extol thee, my God, O King*, &c. There are two things chiefly considerable in the words. First, The Person whom he intendeth to praise, and a short description of him containing the ground of all his praise, namlie, The *King* is *God*, as he hath manifested himself by his NAMES. 2. The praise which he intendeth of him, which is not simple praising, but extolling and blessing, every day, continuallie, for ever and ever.

Let us come first to the Person praised, and to the grounds of his praise. 1. He calleth him *God*, which importeth, That he hath in himself infinite perfection, and so is worthie of all praise. 2. Hee saieth, *O King*, which importeth his Authoritie over all creatures, even over himself who was a king and over others. For hee calleth him King absolutlie, meaning the King of kings, and Lord of lords: Who ruleth all, & is ruled by none, who doth whatsoever he will both in heaven, and in earth. And thus also he termeth him, to signifie that he was to praise him for his Attributs and works belonging to him as King and Governour of all, especially of his own people. 3. He calleth him his God, to signifie that he had interest in the great goodnesse of God, and that he was to speak what he sayeth heere, out of the sense of his goodnesse towards himself. Lastly, He mentioneth his NAMES in the 2. vers. Which containeth yet a further obliedgement to thankfulnesse and praise, as wee shall see hereafter.

4. *Summe of the words.*

IT will not be needfull to speak of God, as he is God & King; for that which concerneth him this way, is set down at length in the Psalme herafter. We shall content our self at this time to speak a little of this application which DAVID maketh, when he saieth, *My God*, and of his NAME, which he promiseth to blesse every day. First, Hee saieth, *My God*, God as hee is in himself, God infinitlie perfect, and King over all, is most worthie to be extolled, blessed and praised, yet this praise will never flow from us so kyndlie and sweetly as it oughte to do, except we find him to be our God, and to have an interest in him and communion with him as DAVID professeth here. *Thou art*

5. *Davids application.*

my God, saieth David psal. cxviii. 28. *and I will praise thee: Thou art my God, I will exalt thee.* It is the common doctrine of *Romanists*, That a man can have no assurance of this, that God is his God, & that he enjoyes his love & favour but by deceivable conjectures, and they oppose both our Divines and their own men who teach the contrar. But if we had no other ground for this but conjectures; to how weake a ground (I beseech you) should that praise, joy & confidence leane; which DAVID professeth here in his own name, and in the name of all the godly. Suppone there bee infinite goodnesse and perfection in God as there is: what sound or solid comfort can I have in God, except I know him to be mine, and that I have his favour & the light of his countenance lifted up upon me. Albeit David knew that his sinne was pardoned by the voice of *Nathan*, yet had he not contentment, till he heard God himself speake, as it were, unto him: *Restore unto me the joy of thy salvation: and uphold me with thy free Spirit. Make me to heare the voice of joy and gladnes: that the bones which thou hast broken, may rejoyce.*

6. *Certaintie of Gods favour possible.*

O but say they, We cannot know assuredly that God is ours, and that wee have his favour, unlesse wee assuredly know that those graces are in us which he requireth, and this knowledge cannot be had without revelation. I minde, by Gods grace, to speak at length of this, when I come to the 16. verse of the eight chapter of the Epistle to the *Romanes*, where it is said, *That the Spirit it self beareth witnesse with our spirit, that wee are the children of God.* Now shortly I ask, what are these graces required in us? The chief are by the consent of all, *Faith, hope* and *love*. As for *Faith* it may bee knowen, for S. PAUL saieth, *Prove your selves, whether yee bee in the faith.* 2. cor. 13. 5. S. *Augustine* in his 13. book of the Trinitie, 1. chap. saieth, *That he who believeth, knoweth by a most sure knowledge that he doeth believe, as he who believeth not, knoweth that he doth not believe.* The reason is manifest, *Faith*, (say our Adversaries) *is an Act of the understanding, and a man hath certaintie of nothing more then of such Act.* Beside, a true Christian is prepared to suffer any thing, rather then to quite his faith, it cannot be therefore but he is assured that he doth believe. Lastly the prime schoolmen

ancient

ancient & recent grant this. *Thomas* in the 1. of his 2 part. 112. quæst. and 5. art. saieth, *That hee who hath science or faith knoweth that he hath it.* So *Vasquez* in his 201. dispute, *and diverse others.* The same also he granteth of *Hope*, and if hee would deny it the scripture is cleare, where wee find the saints professing and avowing their hope in God most confidently; But say they, yet, for all this wee are uncertain of our *Love.* But consider I pray you, that *S. Peter* being demanded by our Saviour concerning his love to him; answereth most confidently. *Thou knowest that I love thee. Thou that knowest all things, knowest that I love thee.* So *S. Augustine* in his 8. book of the Trinitie, 7. chap. saieth, *That wee more certainlie know the love that we carrie to our brother, then our brother himself.* They answere to this, That wee may know indeed certainly, that there is in us a love and affection to God and our neighbour: but yet say they, we cannot know for what end, and upon what motive wee love him, and consequently whether our love be such as it ought to be. But they should consider that the Apostle saieth 1. *Cor.* 2. 11. *That the spirit of a man knoweth the things of a man, and that wee have received the Spirit of God, that we might know the things that are freely given to us of God.* Hence a most learned Romanist *Vega* in his 9. book of Iustificat. 39. chap. granteth, That wee may know not only our own inward actions, but also for what end and upon what motive they are exercised by us, and consequently that we love God above all things: and that wee are ready to suffer the losse of all things rather then to offend him, and that wee have truly sorrowed for our bypast sinnes.

7. *This gives confidence.*

But to leave this, let us mark here, That it is not without great cause that DAVID intending to blesse & exalt God, mentioneth particularly this his assurance, that God was his God, & that he had a particular interest in him. This, as we touched before, is a most singular benefit, from which many excellent fruits do spring. For first, hence floweth a boldnesse toward God, a boldnesse to come in his presence, and a confidence to be heard of him in our praiers. *If our heart condemne us not, we have confidence towards God.* 1. Iohn 3. 21. A son that is perswaded of his fathers love, is bold to come to him, and to present

his ſutes unto him when occaſion ſerveth: ſo wee being perſwaded that God is our God and Father, are confident to poure out our hearts in his boſome, and to expect a gracious anſwere from him. *I have written unto you* ſaieth S. Iohn 1. 5. 13. 14. 15. *that ye may know that ye have eternall life, And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And we know that we have the petitions that we deſired of him.* Where firſt, wee have the knowledge of eternall life, then, confidence to be heard, & to have our petitions granted. If wee have to do with a man of whom wee know not whether he loveth us or not, we can have but ſmall hope to obtain our ſutes from him: but if wee be aſſured that we have his favour, wee are confident to obtaine our requeſts according to that degree of favour which we perſwade our ſelves to enjoy: ſo if we be perſwaded that God is our God and Father, we cannot doubt of obtaining from him that which is good. *If ye that are evill can give good things to your children, how much more will your heavenly Father give his good Spirit and all good things to them that ask him. He that gave to us his own Son (when we did not pray to him) how much more with him will he give to us all things which wee pray for?*

8. *Alacritie in GODS ſervice.*

Secondly, This aſſurance that God is our God, and that we are in his favour, maketh us to go on cheerfully in the obedience of God. It enlargeth our heart with comfort, ſo that *wee runne the way of Gods Commandements.* There is nothing that will make a good ſervant cheerfull in doing his Maſters will, ſo much as to know that himſelf and his ſervice is well accepted: ſo nothing more fit to ſtirre us up to alacritie in well doing, then to know that our perſons and works are acceptable to God. This is a notable ſpurre to a good life, *Hee that hath this hope purgeth himſelf, that he may be holy as God is holy* ſaieth S. Iohn. *I have hope towards God, of the reſurrection of the juſt and unjuſt,* ſaieth S. PAUL *Acts* 24. 16. *And herein do I exerciſe my ſelf to have alwayes a conſcience void of offence toward God, and toward men.*

9. *Peace in troubles.*

Thirdly, This aſſurance that God is ours, and that we have his love; breedeth to us peace that paſſeth underſtanding and joy unſpeakable

unspeakable and glorious even amidst all our worldly troubles. S. *Paul* having said, *Rom.* 5. 1. *being justified by faith wee have peace with God*, subjoyneth, *That we rejoyce in the hope of the glory of God, and that wee rejoyce also in our tribulations.* For being at one with God, *the peace of God keepeth our mindes*, Philip. 4. 7. It guardeth and defendeth them, as a wall or garrison (so the word signifieth) It guardeth I say, not only our bodies or estats always: but also our minds, that we sink not throgh the weight of our afflictions, nor fall away from our stedfastnesse by any crosses. For he that is in this estate can reason thus; Though my wealth and preferment be taken away, though my friends have forsaken mee, though want and troubles sease upon mee; Yet Christ is mine, God is mine, heaven and the inheritance of the joyes of it is mine. These outward troubles can do no more but batter without, and at the most pull down the earthly house of this bodie, but *That building which is without hands in heaven*, they cannot reach unto. These troubles may take away my outward joyes, but that joy which is within, which is in God even my God, is beyond the power of *Life or death, of height or depth, of principalities or powers, of things present or things to come*, Rom. 8. 38. This comforted *Iob* in the midst of all his grievous sorrowes; *I know* saieth he, *that my Redeemer liveth, and that with mine eyes I shall see him*. This comforted the godly *Hebrews* chap. 10. 34. *Yee took joyfully the spoiling of your goods, knowing in your selves that ye have in heaven a better and an enduring substance.* Hence, hope which is grounded upon this assurance, is compared to an Anchor, *Heb.* 6. 19. An Anchor holdeth the ship firme and stable, that it be not driven hither and thither or overwhelmed, although the sea bee stormie and tempestuous; even so our hope setteth our soules in the midst of tribulations, that wee bee not swallowed up thereby So it is compared to an helmet 1 1. *Thess.* 5. 8. For as an helmet securing the head, putteth courage in a Souldier to fight, so *hope* securing us of the maine point *our eternall safety*, giveth courage and confidence to us in all our troubles. I come now to *David* his last expression of *that*, which he intendeth to praise and blesse; That is the *Name* of God.

I *will bleſſe thy Name* ſaieth hee. It is not without great cauſe that he mentioneth here the NAMS of God. For clearing of this, wee ſhall ſhew you ſhortly, firſt, what is meaned by his Name. 2. How great a ground this is to us of praiſe and bleſſing. For the firſt, A name properlie is not the thing it ſelf which is named, but is without it, ſignifying representing and manifeſting it. Now God who in himſelf is hid, cannot be manifeſted to us but by his works and word whereby we attaine to the knowledge of him, & that knowledge of him, or rather himſelf for his divine perfections as they are made known and diſcovered to us is called his Name. When he doth the works of Almightie power, wee call him Omnipotent; When he doeth the works of Iuſtice, wiſdom, goodnes, &c. wee call him juſt, wiſe, good &c. And of all theſe is made up his dreadfull, glorious and bleſſed Name which he hath amongſt men. So that the Name which God hath amongſt us lyeth firſt inwrapped in his works, and from thence by the knowledge and due eſteeme of them is convoyed to our hearts, whence againe it is publiſhed and proclaimed everiewhere. To this purpoſe the Lord being to declare his Name to Moſes *Exod.* 34. 6. *The LORD, The LORD GOD, mercifull & gracious, long ſuffering, and abounding in goodneſſe and truth. Keeping mercie for thouſands, forgiving iniquity, and tranſgreſſion, and ſin,* &c. Thus the Name of Chriſt Ieſus in whom God was reconciling the world to himſelf, is called *Iſai.* 9. 6. *Wonderfull, Counſellour, the mighty God,* &c. and *Jerem.* 23. 6. his name is called IEHOVA, *The Lord our Righteouſneſſe.* Let us now come to the ſecond point, and conſider how great a ground of comfort and praiſe this Name is.

10. *Gods name what*

First it is ſo great a ground of comfort and conſequently of praiſe, that no grace is beſtowed upon us, nor promiſe of it made unto us, but for this Names ſake. The Name of God is the originall, root and ſpring, out of which all flow, and into which all are reſolved; It is of his goodneſſe & mercie (which is his Name) that he promiſeth any thing to us; and it is of his trueth and power (which alſo belong unto his Name) that theſe promiſes are accompliſhed, Hence DAVID *Pſal.* 25. 11.

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For thy Names sake O Lord, pardon mine iniquity, for it is great.

Secondly, As wee can have no good, but for and through his Name; so in it and by it, all goodnesse is to be had. There is in it, infinite sufficiencie of comfort against all our distresses, wants and temptations, if wee know it, beleeve in it, and call upon it. Are thou perplexed with thy sinnes? look upon the Name of God *Exod.* 34. This is a part of it, *The Lord God mercifull.* Hee is the *Lord God*, and therefore able to forgive. Hee is *Mercifull*, & therfore willing. But it may be thou will say, thy sinnes have made thee most unworthy of any favour. Looke againe upon his Name. *Hee is Gracious, and abundant in goodnes* saieth it. Thy sinnes do not so abound, but his grace & goodnesse superabound. If thou say, thou hast continued long in sin and often relapsed. Look to his Name, there is comfort in it against this also. *Hee is long-suffering and slow to wrath.* In a word, whatsoever be the heinousnesse of thy sinnes, whatsoever the circumstances, yet there is comfort in his Name, and a ground of the hope of pardon, for his Name beareth, That he keepeth mercy beside him, as it were in treasure; *forgiving iniquity, transgression and sin.* Needest thou refreshment as well as pardon? Look to his Name, as it is elswhere described: *Hee is the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulations.* Would thou have peace? *The God of peace* is his name also. Would thou have grace to heale thy corruptions? *Hee is the God of all grace.* Would thou have wisdome to direct thee? *Hee is the Father of Lights.* All this belongeth to his Name. 12. *All Comfort in it.*

In likemanner if wee look to the Name of Christ, in whom and for whose sake, all good is bestowed upon us by God, wee shall find all manner of comforts. His Name is, *The Prince of peace*, and according to it, able to give us tranquillity in all our troubles. His Name is the *mighty God*, & accordingly *He is able to save us to the uttermost*, though there be nothing but trouble without, and terrours within. Would thou have his Image renewed in thee? Hee is the *Everlasting Father*, A Father to beget his *Likenesse* in us, and Everlasting to preserve it in us. To give us wisdome, he is the *Counsellour*, and he is *Wonderfull* to 13 *Comfort in Christs Name.*

work in us and for us, beyond all that we can ask or think, even to wonderment and admiration. And if our sinnes disquiet us, Hee is IEHOVA, *our Righteousnesse*. The righteousnesse that is in him, is ours, alwel ours to save us trusting in him, as his to glorifie him.

14. *This upholdeth us whē other comforts faile.*

Thus we see, what matter of unspeakable comfort we have in the name of God, as he is God, & as he is the father of our Lord Iesus Christ, and in him our Father. When all other comforts faile us, yet in this Name comfort is to be found. IT falleth out sometimes with the godly, that they are not sensible of that former comfort of the assurance of Gods favour; They cannot bee perswaded of it, neither of the truth and sincerities of the graces of God in them, they find not that delyte which before they had in prayer or in other meanes; yet when all failleth, we find *the Name of the Lord, to be a strong Tower*: Proverb. 18. 10. *and the Righteous flee to it and are saved*. Yee know the use of a Tower is that when all other fortifications are taken and forsaken, when the wals are scaled and houses left, men flee to it, as to the last refuge: so when wee are beleggered with troubles without and terrours within: when wee are forced to quite all other holds & grounds of comfort, yet have we Gods Name to flee unto, as to a strong Tower. Whatsoever be our distresse, we may say to him, *O Lord, there is mercy & power with thee*, that is thy Name. *In Iesus there is Righteousnesse, even our righteousnesse*: that is his Name; And thou hast commanded us to call on thy Name in the time of our trouble. To this Altar I flee. I take hold on the hornes of it, & if I perish, here will I perish. So yee see the Name of God, is a most soveraigne ground of comfort. Whence DAVID saieth to God *Psal.* 9. 10. *They that know thy Name, will put their trust in thee*. And the Apostle *Rom.* 10. 13. out of the PROPHET, *Whosoever shall call on the name of the Lord shall be saved*. Great reason therfore have we to praise & blesse it, and that for ever and ever. This much of the object of DAVIDS praise: wee come now to the praise it self.

Hee is not content to say simply that he will praise God, but useth sundry pregnant words to this purpose, to signify the vehemencie and fervencie of his desire to honour God. First he saieth

saieth, *I will extoll thee or exalt thee.* Wee cannot exalt God by making him higher, for he is most high: and we are low and base. There can be no accession to his Higneſſe, and though there could, yet cannot we contribute to it. We are said to exalt him in that ſenſe, that we are said to magnifie, glorifie and ſanctifie him. This we do by acknowledging, proclaiming, & worſhipping his *Greatneſſe, Glory & Holineſſe.* So we exalt him when wee acknowledge his infinite *Highneſſe* and *Excellencie*, when we moſt highly eſteeme of it, moſt highly love it, and moſt humbly ſubmitt our ſelves unto it. Thus, *I will extoll thee*, is as if hee had ſaid, I will moſt highly praiſe thee, reverentlie worſhip thee, magnificently proclaime and incomparably prefer thy *Highneſſe* and *Excellencie* to all others. 15. *Exalting what.*

Secondly he ſaieth, *He will bleſſe Him and his Name.* BLESSING is a wiſhing of good to another, and the beſtowing and conferring of it, when it lyeth in our power. IT comprehendeth two acts: the one of the *Will*, the other of the *Underſtanding.* By the firſt, wee wiſh or will good, by the other we conferre it; and ſo it is a practicall kinde of ſpeech. This *Bleſſing* as it proceedeth from God, is ever effectuall. If he ſpeak good to us, it is done: his word is able to do, whatſoever he willeth: As when a King hath the honours of a kingdom in his own hand, if he ſay to one, be thou a *Duke*, to another, be thou an *Earl*, it is ſo, by vertue of this his ſpeech, theſe honours are conferred. But it is not ſo with our bleſſing, eſpecially of God. His good is either inward or outward; as for his inward good, it is in himſelf, in infinite perfection. Hee laiketh nothing, nor can wee contribute any thing in that kinde. All that wee can do in reſpect of this good, is to congratulate and expreſſe our joy at this, that he poſſeſſeth in himſelf all good. As for the outward good which belongeth to him, namlie the *knowledge*, the *love*, the *feare* and *worſhip* of his Name, unto that we may and ought to contribute by his grace. Wee ſhould not only wiſh that good, but ſo much as lyeth in us ſhould endeavour to procure it. Thus when DAVID promiſeth to bleſſe him and his Name, he meaneth that he wiſhed all to know, to feare, to love him, and that hee would to the uttermoſt endeavour to effe- 16. *Bleſſing what.*

that what he wished.

17. *Praising what.*

Thirdly, Hee promiseth to *praise Him*. PRAISE is a proclaiming of the excellencie that is in any by reason of his actions and worthie deeds. So God is often praised for his acts of *mercie*, *justice* and *power*. *The excellencie that is in any by nature, is rather honoured then praised*, saieth the Philosopher: yet often men are praised for naturall excellencies, as *engyne*, *beauty*, *strength*, &c. And God here and often elswhere in scripture, is praised for his Naturall excellencies, *Infinite greatnes*, *goodnes*, *power*, *mercie*, &c.

18. *God should be praised in al estats*

Lastly, DAVID promiseth thus to exalt, praise and blesse God and his Name *Every day*, *for ever and ever*. He will beginne it now, but is never to end it. So long as hee lived hee did praise him, and now being dead doeth praise him on earth, by this & other songs of praise; and in heaven doeth and shall for ever blesse him. Beside this he promiseth to do it without intermission, *Every day* saieth he, which signifieth, that nothing should befall, no change, no trouble that should divert him from this exercise. Whence we may learne this profitable instruction, that it is our duty in every estate, whatsomever befall us, to praise and blesse God. No trouble or temptation should make the praise or blessing of him to depart from our mouth, nothing should make our courage to quaile, our patience to wearie, our tranquillitie to cease or stay the lifting up of our hearts, to blesse his holy Name. For this should be done by us every day, and at all times, *Psal.* 34.1. Thou should blesse him in the day of thy sickneſse, aswell as in the day of thy health, in the day of thy want, aswell as in the day of thy abundance, in the day of desolation, aswel as in the day of consolation, in the day of adversitie, aswel as in the day of prosperitie. *What great matter is it*, saieth holy AUGUSTINE upon this place, *that thou blessest God in thy joyfull day, when all things flow to thee according to thy heart? What if a sorrowfull and melancholious day appeare? will thou not blesse him then also? If thou will not, thou did not truly say, Every day will I blesse thee.* How many and how grievous evils came upon *Iob*, and that how suddenlie? yet did hee not intermitt the praising of God in that his most sorrowfull

day

day. When all the evill tydings had come unto him, hee worshiped and said, *The Lord hath given, & the Lord hath taken, blessed be the Name of the Lord.* Thus ought we all to do, and the reasons are manifest.

For first, If God be thy God, then thy heart is upon him, & thou places in him, thy soveraigne good, which is to be found in him alone. Now no crosse or trouble can bereave thee of him, unlesse thou thy self forsake him. *Iob* his budge wealth was taken away, and his children, for whom he keeped it, were taken away: but God who gave the one and the other, and was able to restore that and infinitly more, could not be taken from him. Thus the day of worldlie sorrow cannot take our God from us, and so we have the ground and matter of our true and chief joy, and consequently have reason still to blesse him. 19. *The reasons.*

2. Whatsomever God doeth to his own, he doeth it for the best. He maketh all their sorrows and troubles to work for their good, yea oftentimes promoveth their good by *sickness, want, & adversitie*, more then it should have been advanced by *health, abundance, & prosperity*. LAZARUS sores & poverty wer more profitable to him, then all the wealth & dainties of the Rich-man were to him. Both found it to be so in end, when the Rich-man was laid in flames of fire, & was faine to beg one drop of water, which yet he could not have, and when *Lazarus* was carried by the angels into the bosome of ABRAHAM. Wee may not judge of these outward evils by our own sense, but by the *word, wisdome, goodnes* and *power* of God, which maketh them all to serve to our good. Now if it be so, we have reason in the midst of all our worldlie sorrowes to blesse and to praise the Name of our God. Happy is he that can do so, this is a most happy & holy way, by which a man may go through all the sorrows of this life to heaven, rejoycing and exulting. The Lord grant that we may so do, & that for the merits of Christ Iesus, to whom &c.

THE SECOND SERMON.

Psal. CXLV. Vers. 3. *Great is the Lord, and greatly to be praised: and his greatnesse is unsearchable.*

THe holy Prophet having set down his purpose of extolling and praising God in the two first verses; he now entereth into the praise intended by him, and in a most divine manner declareth and cõmendeth the chief of his divine perfections. It is marked by holy *Augustine*, in his Preface on this Psalme, That God is both the *Object* and the *Author* of the praise that is here set down. God is commended and praised here, and it is God who praiseth himself. DAVID was but the Instrument and Pen-man of the Spirit, by whose instinct and endytment he uttereth this praise of him. Neither should it seeme strange, that God doth praise himself. It is otherwayes with God then with man. It is arrogancie in man to praise himself, and therefore it is said, PROVERB. 27. 2. *Let another man praise thee, and not thine own mouth, a stranger and not thine own lips.* But for God to praise himself, it is a singular work of mercie: For first, by praising himself, he instructeth us, how we should praise him. 2. By setting forth his own praises, he representeth to us his *Excellencie* & the loveliness thereof, that we may be inflamed with his love, wherein our happinesse consisteth. Let us now come to the words

God praiseth himself.

Great is the Lord, and greatlie to be praised &c. The PROPHET beginneth his praise of God, at the consideration of his *Greatnesse*, and not without cause. We can never praise God aright, till we have some apprehension of his *Greatnesse*. But when we look upon it, and thereby are brought into admiration and astonishment, our praise, extolling and blessing of him, floweth kyndly as it were, from this fountaine. And thus in generall; The meaning of DAVIDS words is; *O my God, who art the King of kings*, I said, *That I would extoll, and blesse and praise thee, and that Every day, and for ever and ever.* And good reason have I so to do; for *Great art thou, even above all*, and therefore

2. *Consideratiõ of Gods greatnesse the fountain of his praise.*

therfore thou deserveth to be praised greatly & above all; yea *Thy greatnesse is unsearchable*, or *without end*, and therefore thy praises should be without end or bound.

In the words wee have two things particularly to be considered; First the *Perfection* of God, which DAVID commendeth. 2. The *Duty* whereunto wee are obliedged by reason of that perfection. The *Perfection* of God commended heere, is his *Greatnesse*, which first is simplie set down; *Great is the Lord*, and thereafter, is more particularlie described, namelie that his *Greatnesse* is such that it is *unsearchable* or *incomprehensible*. The *Duty* which we owe to God, by reason of this his perfection is *Praise*, and that in the highest degree, under which many other duties are comprehended; *Great is the Lord* (saieth he) *& greatly to be praised*. Before we enter into the matter, it is to be observed that the last words are diverslie rendred. Our Interpreters render them, *His greatnesse is unsearchable*: and upon the margine, *Of his greatnesse there is no search*: The seventie and vulgar latine render them thus, *Of his greatnesse there is no end*, but both come to one purpose. Gods *greatnesse* is truly *unsearchable*, as we shall hereafter heare, and the *word* in the the original properlie signifieth so much. Hence in the 40 of *Isaiah*, where it is said *That his understanding is unsearchable*, yee have the same *word* that is used here. Upon the other part, the reason why the *Greatnesse* of God is *unsearchable* is this, namely that it hath no end, no bounds or limits; Therefore it cannot bee searched into or comprehended: and so both the expositions do well agree, both with the words and amongst themselves.

3. *Divisio of the words.*

For clearing of this point the better, and that we may make our use of it more fruitfullie, wee shall consider first, What is this *unsearchable greatnesse* of God, whereof the PSALMIST speaketh. 2. Wee shall shew you that *it* is in him. 3. We shal consider more particularlie *what things* belong to it. And 4. How truly, in respect of these things, it is called *unsearchable*. As for the first, It is certaine the *Greatnesse* here spoken of, is not the greatnes of bodily quantity. That is not in God nor is it of it self the *object* of praise: so out of all doubt the *Greatnesse* here

4. *Points to be considered.*

ſpoken of is the greatneſſe of *perfection*, which the PROPHET not only aſcriveth to God, but alſo in the higheſt degree, while as he ſaieth, That it is ſuch a *greatneſſe* that cannot be ſearched into, and conſequently hath no end, or bounds or limits, but is boundleſſe and infinite.

5. *Infinitnes what.*

Neither is this *greatnes* of God infinite or boundles onlie in ſome reſpect, but alſo every way. A thing may be ſaid to be infinite two māner of ways. Firſt, becauſe in reſpect of ſome thing or other it is unbounded or unlimited. This way a *line*, if drawn out in length without end, ſhould be infinite, namely in reſpect of length: ſo the *Merite* of Chriſt in reſpect of worth & vertue is infinite, for ther is not, nor can be any merite in any creature ſo great, but the *Merite* of Chriſt, in worth doth infinitlie exceed it: and that becauſe he is not only Man but alſo God to whom it belongeth. 2. A thing may be ſaid to be *Infinite*, not in this or that reſpect, but every way, as containing in it ſelf the whole fullneſſe of *being* or *perfection*, that is or can be: and that in the moſt eminent or excellent manner. Thus God is infinite, and this infinitneſſe is his *greatneſſe*, whereof the PROPHET ſaieth here, that it is *unſearchable*, or that it hath no limits or bounds. Thus much ſhortly of the firſt point; I come now to the ſecond, to ſhew you, that this abſolute *Infiniteneſſe* or unbounded and unlimited *greatneſſe*, is in God.

6. *It is in God.*

This is cleare both by the light of nature, and by ſcripture. Firſt, by the light of nature, by which we know that God is the firſt and independent *Being*, who hath his *Being* from none, and giveth being unto all things. Now if it be ſo, (which if it were not, there ſhould bee nothing at all: for wee muſt come to *One firſt*, and *pryme Beginning*, which giveth being to all other things) The *Being* of God cannot bee any wayes bounded or limited. Firſt, becauſe there was none to bound or limite him; The creatures are bounded and limited, becauſe they are and do depend from one, who hath ſet to every one his bounds; but he that is the *Firſt* and *pryme Being*, could have none to limite or determine him. 2. If the *Perfection* of God had any bounds or limits, then ſomething might be added to him, and if he be capable of any addition or increaſe, then ther muſt

must bee some one prior or superiour, who may adde unto or augment his perfection, and consequently the first & supreame *Being* should not be the first and supreame; but in some respect dependent from another, which implyeth a manifest contradiction. Thus the light of nature leadeth us to the infinitnesse of God. By the light of scripture this is also manifest, for beside this & many other like places, the Lord describing himself, to his servant *Moses*, Exod. 3. 14. taketh the name of *Being* to himself, as proper and peculiar to him: *Thus shalt thou say to the children of Israel*, saieth the Lord, (*I AM*) *hath sent me unto you.* by which name he signifieth, that he is alone of himself: whereas all other things of themselves are not. That he is fullie, containing in himself the amplitude of al that is, or hath, or can have any being, that he is eternally and unchangably. So being that he cannot cease to be at all, or to be what he is, and in a word, that he is *Being* it self, the unbounded *Ocean* of being: from which all *being* floweth and dependeth, whence S. *Paull*, out of the poet saieth, *That in him we live, move, & have our being*; so then the *Being* of God both by the light of scripture and nature is such as excludeth, not *being* infinitly: which therefore hath not nor can have any place in him. It is not so with the creatures; They are of themselves nothing; and therfore of themselves, they tend to nothing, and while they are bounded and limited within some one kind of being, without which they are not. But so it is not with him whose *Greatnesse* hath no end or bounds, which the Prophet here ascriveth to God. Now let us in the third place, see more particularly what belongeth to this infinite and unbounded *greatnesse* of God.

7. *All perfections are in him.*

The first thing that belongeth to him, by reason of his infinite *Greatnesse*, is that hee comprehendeth in himself all kinds of being and perfection that either is or is possible, created or increated. There is no good in man, or angels, in earth or heaven, no joy or blesse, no goodnes or beautie, &c. which is not in him. If it be in the creatures, it must needs be in him: *Shall not hee see, who made the eye*, or *shall not hee heare, who made the eare*. There is no perfection in the creature, which is not the

expreſſion of his eternall conception, and a footſtep or reſemblance of that perfection which is in him. In like manner, there is nothing or perfection poſſible which is not in him. If any ſuch thing or perfection be poſſible, it muſt needs be in him by whom alone it can be brought forth and made actually to bee: for if hee have it not himſelf, how can he give it unto others? So then, name or conceive what perfection you will, *Senſe, Life, Underſtanding, goodneſs, Beauty, Wiſdom, Mercie, Power, Truth*, &c. it is in him, yea infinitly more perfections are in him then wee can conceive, even all that are or any way can be. This is the firſt thing which belongeth to his infinite *Greatneſſe*.

8. *In the higheſt degree of perfections.*

The ſecond thing is, That all the kindes of being or perfections, are in him in the higheſt degree of perfection and excellency that can be. As all things are in him: ſo there is nothing in him according to that maner of imperfectiō, in which we perceive by our ſenſe or conceive by our minde. Look unto things ſenſible, to the heavens, to the earth, or to any thing that is therein, there is nothing like to him. *To whom will ye liken God, and what likeneſſe will ye compare unto him?* Iſai. 40. 18. There is *Beauty* indeed in him, but not ſuch a beauty as we perceive in things bodily: but a beauty which the angels cānot cōprehend. There is *Light* in him, but not ſuch a light as is in the ſun or the ſtarres: he dwelleth in light that cannot be approached unto, which no man hath ſeen or can ſee. There is *Sweetnes* in him, but not ſuch as is in meat or drink or any ſuch like thing: but a ſweetnes which exceedeth the capacity of al other things. Hence holy Auguſtin. in his 10. book of the city of God, and 6. chap. ſaieth, *what do I love when I love my God? Not the beauty of bodies nor of bodily ſound, or ſmell, or ſweetnes: & yet whē I love him, I love a certain light, & voice, & ſmell & food & imbracement. Even the light, & voice, & ſmell, & food, & embracement of the inward man, wher that ſhyneth to my ſoul which place cānot cōprehend, & that ſoundeth which time taketh not away, & that ſmelleth, which no blaſt can diſſipate*, &c. And again look to the perfectiōs which our minds conceive; theſe are not in God as conceived by us. For example; Neither *goodneſſe* nor *juſtice* not *wiſdome* nor *mercie* nor *truth*, as in him as we conceive them, we conceive them but imperfectly,

imperfectly, and so they are not in him, as they are conceived by us, they are finite and bounded, and distinct one from another: but so in him they are not. So if wee would conceive God and his *greatnesse* aright; wee must not only transcend our sense, but also all the imaginations and thoughts of our minde; and must consider, that he is infinitly more high and excellent and all that is in him, then all that we can conceive or comprehend. His *Wisdom*, as I said is not as ours, but of a boundles perfection. It containeth all the kinds, degrees and measures of wisdome, that is or is possible, and extendeth it self to all that can be understood, that actuallie is or is not, present, bypast & to come. His *Beauty* in likemanner, comprehendeth all kinds and degrees of beauty bodily or spirituall, that are or can bee, and in a manner infinitly more perfect then wee can conceive. So it is with his *Goodnesse*, *Power*, &c. This is the second thing that belongeth to his infinite *greatnesse*, namlie that hee hath in himself, all perfections in the highest degree of excellencie.

The third thing is, That he hath all these his perfections joyned in the most perfect manner, namlie in a most perfect *Unitie* and *simplicity*. His perfections are not in him, as ours in us. Our perfections are distinguished one from another, but it is not so in him. By his most simple nature and essence, as hee is God: so hee is *Wise*, and *Just*, and *Good*, and *True* and *Omnipotent*, &c. each of these perfections including other, as they are in him: for they are one and the same with his own Essence. God, saieth holy *Augustine* in his 6. book of the Trinitie and 7. chap. is called *Great*, and *Wise* and *True*: *but wee may not think that his Greatnesse is another thing then his Wisdome, or that his Wisdome is another thing then his Goodnesse and Truth, or that his Truth is different frō any of these.* we conceive these things indeed as really distinct, but that is through the imperfection of our minde, which cāant cōceive things divine, according to that hie & sublime manner after which they are in God, but most needs think of them with a proportion to the creatures in which we find the essence of things distinguished from their perfections, and their perfections distinguished one from another. It is far

9. *In a most perfect unitie.*

otherwayes in God, whatsoever is dispersed here & there in the creature, is all joyned in him, in a most perfect unitie, and that without any limits or bounds, as was said before.

10. *His highnes above the creatures*

Thus shortly yee have that which wee can conceive of this infinite *Greatnesse* of God, whereby wee may easily understand that there is no end of it, nor any thing that can be compared to it. All the creatures in respect of him, are nothing. *Isai.* 40. 12. *Hee meteth out the heaven with his span*, saieth the Prophet there. *Hee measureth the waters in the hollow of his hand, he comprehendeth the dust of the earth in a measure, & weigheth the mountains in scales, and the hils in a balance. Behold the nations are as the drop of a bucket, and are counted as the small dust in the balance: All nations are before him as nothing, and are counted to him lesse then nothing, and vanitie.* If yee would compare the budge *Ocean* with a small drop of water taken out of it, yee would think there were a great distance betwixt them, and yet far greater distance is there, betwixt this great God, and all the creatures that are or are possible. That drop of water, is of that same nature with the rest of the water of the *Ocean*, but the perfections of the creatures, are not of that kinde with that which is in God, as we have shown. That drop of water, little as it is, was a part of the *Ocean*, but the perfections of the creatures, ar no part of God. 3. If many drops were added to that one drop, it might at last equall the whole *Ocean*, but adde whatsoever yee can conceive, to the goodnes, to the power, to the wisdom, &c. that is in the creatures, they can never equall the *Goodnesse*, or *Wisdome*, or *Power* that is in God. So his *Greatnesse* is infinitly high above all that is or can be, without himself.

11. *His greatnesse is unsearchable*

Secondly, Hence followeth that which *David* saieth here, *That his greatnesse is unsearchable* or *incomprehensible*. It is have no bound or ground, how can it be searched out by the creature which is finite and bounded? It is true, God comprehendeth himself fullie. His *Infinitnesse* is to him in a manner finite. His *Understanding* is infinite, and therefore equall to his divine Essence, yea one and the same with it. But no creature, man or angell, can fully search him, or comprehend his *Greatnes* of God. If it could be, wee should see him as perfectly as he can be

be seen, nothing of him should be hid from us, and all his *greatnesse* should be inclosed, as it were, within the compasse of our mindes, which cannot be, except our understanding and sight were infinite. Hence, by the way, we may learne that we should not curiously pry into his nature, decrees & counsels, which are unsearchable as himself is. It becometh us to praise him that he hath revealed and manifested himself to us so far forth as he knoweth to be fit for his own glory and our salvation, and so much the rather, that he hath sent his own Son for this effect. *God hath no man seen at any time*; Ioh. 1. 18. *but the only begotten Son that is in the bosome of the Father, he hath revealed him unto us.* we should be content with this, and should labour to make a right use of this knowledge, purging our hearts daylie, that we may bee prepared for the blessed sight of his countenance, with which there is fulnesse of joy. This much of the *Perfection* of God; Let us now come to the duties which wee ought to it.

12. *Praise due to him.*

David expresseth this one, That he should be greatly praised, *Great is the Lord*, saieth he, *and greatly to bee praised.* According to his *greatnes*, so should his praise be. His *greatnes* is infinite, as we have showen: and therefore he is worthie of infinite praise. Hee deserveth to be praised not only for ever and ever, but also with an infinite affection, if it were possible to us. It is true, all that wee can do in this kinde is small; For what can our little tongue contribute to the praising of the great God? yet wee should labour to do what wee can to the uttermost. Our endeavours to praise him should be without end, and our continuance in his praises, should be without end. This is a part of service from which the blessed spirits of men and angels in heaven, are not exempted. They praise him that sit upon the Throne and the lamb, saying, *Blessing, and glorie, and power, and honour, and dominion be to him that sitteth upon the Throne, and to the Lambe for ever.* Neither do they ever intermitt or end this exercise. *Blessed are they that dwell in thy house*, saieth David, *they are still praising thee.*

For the more full clearing of this dutie, We are to consider

13. *Love the immediat fountain of it.*

First inflameth our heart with sincere love of him, and that love being kendled in our hearts, filleth both our soules with joy, and our mouthes with praise. There ariseth from it joy in us, when we look upon these inestimable perfections of the infinite *Wisdome*, *Power*, *Joy* and *Blesse* that are in God. If thou assuredly knew, that thy beloved son abounded in *wealth*, *honour*, and all *happinesse*, it could not be but matter of exceeding joy unto thee: so it cannot but fill thy soule with joy, when thou considerest that thy God and Father hath within himself the infinite fulnesse of all good and blesse.

14. *What praise proceeds from it.*

Secondly, From this love springeth the praise of God. When we see his perfections, and love him that hath them, wee cannot choise but praise and blesse him, we cannot but desire his glory above all things, being ready to imploy all the powers of our bodie and soule, to the promoving of it. Wee are not cõtent to praise and honour him our selves, but labour to draw all men with us to the same exercise; As good Courtiours that serve a worthy Prince, so praise his vertue and power; as that they labour to draw others to the love and obedience of him; Even so, they that serve this great King aright, endeavour to bring all others as much as lyeth in them to the knowledge of of his infinite *Greatnesse*, *Wisdome*, *Power* and *Goodnesse*, &c. & to the love and reverence of him. Neither labour they only by their words to do this, but also by their deeds, & by obedience to him in their life and conversation; according to that of our Saviour, *Let your light so shyne before men, that all that see your good works, may glorifie your Father which is in heaven.*

15. *Our undutifulnes in this.*

This is the dutie of all, and the practise of them that are good, but alace, how few such are there? Wee are so farre, for the greatest part, from praising and honouring God, and stirring up others thereunto, that we both dishonour him our selves, and provoke others to do the like. We profane his Name, his Word and other holy Ordinances: by the wickednesse of our lives, we contemne & misregard the greatnes of all his perfections, and carry our selves toward him, as if there were no greatnes in him at all, and so leade others to the like contempt and misregard, what a lamentable ingratitude is this in man?

All

All the works of God praise him in their own kinde, *The heavens declare the glory of the Lord, and the firmament sheweth forth his handie work*: and so it is with the rest of the works of God, only man amongst these visible creatures faileth in this dutie, albeit of all others hee be most bound. God hath made him alone according to his own Image, hath loaded him with infinite blessings, and all for this end, that he should set forth the praises of him, *Who hath called him out of darknes, to his marvellous light*. His obliedgement to God, is many wayes infinite, & therfore his unthankfulnes is most worthy of infinite wrath & punishment. Iustly therfore, is the wrath of God revealed now against wicked and unthankfull man. We will not *take the cup of salvation, and call upon his Name with praise*, therfore he justly presenteth unto us, the cup of his furie: yea *the wicked shall drink the dregs of it hereafter*: even *Everlasting pain*; which shall make them so drunk and mad, that they shall curse themselves, and blaspheme God himself. This much of the dutie mentioned by the PROPHET.

10. *Our hearts should be set upon him.*

Beside this, wee may learne from the consideration of Gods infinite *Greatnesse*. First, That in him alone, wee ought to seek the satisfaction & contentment of all the desires of our hearts. Nothing can be desired by us, which is not in him, and in him most perfectly. All *good* is in him, all *truth*, all *beautie*, all *honour* and *dignitie*, all *power* and *strength*, all *riches* and *treasures*, all *joy* and *comfort*, all *peace* and *blesse* and *eternall life*, which comprehendeth in it; *That which the eye hath not seen, the eare hath not heard, and hath not entered in the heart of man to understand*. So there is in him that which is able fully to satisfie all our desires. Why sufferest thou then thine heart to go a-whoring after the creatures? all the good whereof is as but a shadow and vanitie, when compared with that good which is in him. If a man were sitting under a most fruitfull tree, where he might have abundance of most delightsome fruits, if he would but look up and stretch out his hand, would hee not be thought mad? if neglecting this, he shall look only to the shadow of the fruits upon the ground & follow after it. Far greater madnesse is it, to follow after that shadow of Gods perfections, which is in the

creatures, whom thou might enjoy that true, that ſolide and eternall good that is in God, if thou would but look up to him, and ſtretch out the hand of thy ſoule to lay hold upon him. If we had that all which is in this world, & have not him, we have no more but a dreame of happineſſe: but if we have him, ſuppoſe wee had nothing elſe, wee ſhould find in him true and ſolide bleſſe. Let therefore all the deſires of our heart bend to this great God, the onely center wherein they will find reſt. Thus David pſal. 27. 4. *One thing I have deſired and that I will ſeek after: that I may ſee the beauty of the Lord, all the dayes of my life, and enquire in his holy temple.* And againe pſal. 73. *Whom have I in heaven but thee? and in earth there is nothing that I deſire beſides thee. Thou art the ſtrength of my heart, & my portion for ever.* Hence our Saviour ſaid to *Martha*, though buſſied in ſerving himſelf; *Martha, Martha, thou are troubled about many things: leaving that good part, which ſhall not be taken away*; nainly to ſit at Chriſts feet, to heare his word, that our ſouls may enjoy him.

17. *Our deſirs of him ſhould bee effectuall.*

But it may be, yee will ſay; There is none of us who deſireth not God, and the enjoying of that great goodneſſe which is in him. *I Anſ.* If thy deſire were ſincere and true, it would bee effectuall, that is, it would make thee to do all that thou canſt for the obtaining of them. As in naturall things, That inclination which they have to that which giveth them reſt & perfection, maketh them to break through all impediments, if they bee able; Thus a ſtone if it had power, ſhould break thorow the very earth, till it came to the center: ſo if our deſire of God were true and ſincere, wee ſhould do all that is poſſible unto us, for finding of him. Now through his grace nothing is impoſſible, and therfore, nothing ſhould withhold us from him.

18. *Nobilitie of GOD's ſervice.*

Secondly, From the conſideration of this infinite *greatneſſe* of God, wee may learne, that it is a moſt high and honourable thing to ſerve him. The greater any King is, his ſervice is the more honourable. Now, God is infinitlie greater then any earthly Monarch, and therefore his ſervice is far more glorious then that of any earthly Prince. Yea, it is more honourable to ſerve him, then to reigne in this world: For to bee ſet over men, is leſſe then to be conjoyned with God, to have acceſſe

ceſſe to his preſence, that we may preſent our ſutes to him, to enjoy his familiaritie, and to receive favours from him. Hence DAVID who was a King over a mighty people gloried not in that, but in this, that he was the ſervant of God. *I am thy ſervant* ſaieth he, *I am thy ſervant* &c. And againe, *I had rather bee a doore keeper in the houſe of my God, then to dwell in the tents of wickedneſſe.*

Thirdly, This *Greatneſſe* of God, ſhould teach us to carry our ſelves before him in all reverence & humility. The greater any King is, the more he ſhould be reverenced; God therefore, who is infinitly great, is worthy of infinite reverence, if it were poſſible. Hence *Abram* though it pleaſed God to uſe him very familiarly, ſaid to him, *Behold I am but duſt and aſhes, and I have taken upon mee to ſpeak unto my Lord.* Yea the moſt glorious ſpirits, the *Seraphims*, in acknowledgement of his greatnes, & of their own ſmalnes & nullity: cover their faces before him, ſaying, *Holy, holy, holy, is the Lord God of hoſts* &c. How much more becometh it us vile and ſinfull creatures to humble our ſelves before this infinite Majeſtie! Of our ſelves we have no good, & can do none; All the good we have is of God, & that hath joyned with it in us manifold corruptions and miſeries. Now wee are in health, and incontinent ſick againe, now in joy, and incontinent caſt down with ſorrow: now we live & incontinent our breath goeth out, wee are filled with terrours within, and environed with troubles without, and expoſed to a thouſand dangers. How vile then ſhould wee bee in our own eyes, eſpecially when wee come into the preſence of this infinitly great King, when he vouchſafeth to ſpeak to us, or wee have libertie to ſpeak to him?

19. *Reverence in our carriage to him.*

Laſtly, The conſideration of this infinite *Greatneſſe* of God, ſerveth to give us comfort and confidence in all our troubles. The Lord uſeth this argumẽt to ABRAHAM to encourage him. *I am God Almightie*, ſaieth he, *walk before me and be upright, and I will be thy exceeding great reward:* ſo when he ſent *Moſes* to the children of Iſrael, to aſſure them that he was to deliver them out of the Egyptian bondage, Hee declared to him his Name, which ſignifieth his *greatneſſe* and commanded him to reveale

20. *Confidence in him.*

it unto them, thus shal thou say unto them, said the Lord, *Exod.* 3. 14. *I am*, or *Hee that is, hath sent me unto you*, as if he would have said, feare not, hee hath spoken it who is the great and infinite *Being*, who maketh every thing to bee that he will, and giveth being unto all his promises. In like manner the Lord reasoneth *Isai.* 40. where he comforteth the fainting hearts of his people, & even ready to murmure with this consideration of his greatnesse, *Why sayest thou, O Jacob, why speakest thou, O Israel, my way is hid from the Lord, and my judgement is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? of his understanding there is no searching. He giveth power to them that are faint, and to them that have no might, he encreaseth strength. Even the youths weary and faint, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles, they shall run, and not be weary, and they shall walk, and not faint.* There is no trouble nor distresse, against which this infinite *greatnesse* of God cannot comfort us. Are thou weak and thy enemies strong? yet remember that the *power* of this great God of whose *greatnesse* ther is no end, is greater then all thy weaknes or their might. Are thou oppressed with the greatnes of thy sinnes? Remember that thy sinnes how great soever, are small in respect of his mercies, who is infinitly great in that, as well as in other perfections. Are thou perplexed and seest no outgate in thy difficulties? Remember the *Wisdome* of Him that is infinitely great, can find out the way. In a word, His infinite *greatnesse* can supply us in all our evils and wants. Let us therefore seek our comfort hence, against the manifold evils which afflict us, or are imminent over our heads. There is no day almost which bringeth not some evill with it, and some tydings that are sorrowfull. I shall instance but in one particular, the death of your Reverend and worthy Pastor, whereof yee lately heard. I may truly say, The losse of him was not a small losse. He was a man endued with singular and excellent gifts, especially of *Learning* and *Devotion*. His *Judgement* was solid and piercing, his *Conception* was most cleare, he was *strong* in reasoning, *distinct* and *sweet*,

Doct. Baron his death lamented.

sweet, and *pithie* in his expressions: and by the diligent use of these gifts highly esteemed at home, and famous abroad, amongst the best learned, as I very well know. How comfortable his travels were to you, how plainly and perfectly he instructed you, how sweetly and powerfully hee exhorted and comforted you from this place, I appeale to your own consciences. But that which is most of all, I am perswaded, he had the true feare of God in his heart, in his wayes, he set him before his eyes, and was fervent and frequent in the devot service of him. He made not a shew of devotion: but God *Who seeth in secret*, I trust hath now *openly rewarded him*. Hee had indeed an apprehension of death, a long space before his end: and I very well know: that he was most earnestly and devotly prepared for it. His preparation was fruitfull: for God gave him a sweet and calme, and holy departure, which joyned with integritie of his life assureth us, that he is now translated from this valley of teares into his Fathers house, and to that *City that hath foundations, whose Builder and Maker is God*. For my self, I make no doubt at all, but that he is with this great God, and is now entered into his joy. So it is well with him, but alace, These and the like losses are matter of sorrow and heavinesse to us, yet as I said, we must not be too much cast down: There is comfort against this in all our evils, in that infinite *greatnesse* and *sufficiencie* of God, whereof I have been speaking. The Lord grant us confidence in him, and that for the merits of Christ Iesus; to whom &c.

A SERMON

Upon the CXXXIII. Psalme. Iule, 22. 1638.

A song of degrees of DAVID.

Vers. 1. *Behold, how good and how pleasant it is for brethren to dwell together in unitie.*

2. *It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard, that went down the skirts of his garments.*

3. *As the dew of Hermon, and as the dew that descended upon the*

mountains of Zion, for there the LORD commanded the blessing: even life for evermore.

1. *Song of degrees.*

THis Psalme is one of the 15. *songs of degrees*. The 1. wherof is the cxx. & the last the cxxxiv. Why these Psalmes are called particularly *songs of degrees*, it is not certaine. Some think they are called so, from the fifteen degrees, by which they ascended to the temple of *Jerusalem*, whereupon they were sung, upon particular occasions. Some think they are so called in reference to the ascending of the *Jews* from *Babylon* to *Jerusalem*, after their deliverance from captivitie, foreseene by DAVID, by the light of Gods Spirit. But to leave things uncertaine, This is certaine, that these Psalmes are singularlie excellent, and well agreeing to men that are sojourning here, and ascending by degrees of pietie and vertue to the heavenly *Jerusalem*. They are full of divine instructions & affections, wherby we may be directed and inflamed to make progresse and ascend in the way to our heavenly countrey and city. In particular this Psalme, which, of the fifteene is the last except one: though short, is a most sweet and heavenly song, wherin most divinlie DAVID commendeth brotherly love & the cōmunion of the saints, he representeth the beautie of it most liuelie & it is very necessar to all to look thereupon, that they who have concord & peace, may be thankfull to God for it, and be carefull to maintaine it, & that they who have it not, may desire & seek after it. And therfore it shall be fit for us this day, to *Behold how good & how pleasant it is for brethren to dwell together in unitie.*

2. *Unitie cōmended here.*

Behold, saieth DAVID, This word calleth us to attention and to the present view and inspection of the beautie of brotherly love. He setteth and presenteth it as it were before our eyes, and therfore saieth, *Behold*. Beside he doth not simply call us to the beholding of it, but if we consider the occasion of this *Song*, hee inviteth us to the beholding of it, with a reference to the wofull and dolefull evils of *Division*. when DAVID entered into his kingdom, the kingdom of *Israel* was divided, and there was a long and bloody warr betwixt *Israel* and *Iuda*. In end, it pleased God to send a blessed *Vnitie* and *Peace* both

3. *Behold.*

in the Church & State, so that both David the Speaker, & they to whom he did speak, had experience both of the good of *Vnion*, & of the evill of *Division*: whereby they had been brought almost to utter desolation. Out of this experience he saieth, *Behold*, yee have tarried so long of the bitter fruits of *Discord*, which hath made you that were brethren, to hate & persecute one another as cruell enemies, behold now and see, how profitable is the benefit of *Vnion*, and how good and pleasant a thing it is for brethren to dwell together in it. Let us now see what it is which he commendeth, and how he commendeth it.

That which hee commendeth, is the dwelling of brethren together in *Vnion*, which also importeth the reason why this should be done, as we shall heare. To dwell together in *Vnion*, is not to dwell in one place. The *Vnion* he speaketh of, is the *unity* of brotherlie *Concord*, whereby, as the latine word importeth, the hearts of men are knit together, according to that *Act.* 4. 32. *And the multitude of them that believed were of one heart, and of one soule*: This *Concord* teacheth a man not onlie to do that which another willeth, but also to will that which he willeth, and therefore presupponeth the union of minds and judgements, (especiallie in things of importance, and is grounded upon the will of God revealed to us) into a true and perfect *Concord*. So it is not true *concord* or *unity* of hearts, when fear imposeth a necessitie of obeying, or when hatred, malice, envy, are clocked with outward shewes of love. Peace commandeth not this *Concord*, neither can subtilitie of wit work it. Temporall gaine cannot buy it, neither can paper and inke keep it: but the God of *Love* and *Vnion*, who hath commanded it, giveth, confirmeth, preserveth and keepeth it. They that have this *Concord* dwell together in *unitie*, although they be in diverse places and have many bodies, yet they have as it were, but one heart and one soule.

1. What to dwell together in unitie.

Who are they that should have this unitie? *Brethren*. All men in some sort are *brethren*, being descended of this same first parents, and partakers of this same nature, but David meaneth those who were more straitly tyed together, as partakers of the same kingdome and countrey, & members of the same Church.

2. Brethren.

Those are *brethren*, and there ought to be no division betwixt brethren. *Let there be no strife, I pray thee, between thee and mee, for wee are brethren* said ABRAHAM to LOT, *Gen.* 13. 8. *Feare, & joy*, and *sorrow* should be common unto brethren, and nothing more hatefull then that one brother should hate another, rejoyce at his evill, be grieved at his good, or that he should cast him down and trample him under his feet. So when he saieth *brethren*, he not only sheweth *who*, but also *why* wee should keep *unitie* amongst our selves, even because wee are *brethren*. Now wee have the thing commended, *The unitie and concord of brethren*. Let us see how he commendeth it.

6. *Concord good and pleasant.*

How good and how pleasant is it, saieth he. It is not only good, nor only pleasant, but both good and pleasant. Some things are good, that are not pleasant, as *Travels, repentance, fasting, Martyrdome*, and some things are pleasant, that are not good, as many *sinfull actions*: but *Concord* and *Peace* are both good and pleasant. Beside he saieth not simplie, that it is good & pleasant: but *How good & how pleasant*, to signifie the *excellencie* of goodnes and pleasure that is in it, and therefore the seaventie Interpreters render it thus, *What is good and pleasant: but that brethren dwell together in unitie.*

7. *Goodnesse of it.*

First then, *It is good*, and so *good*, that without it nothing is good, and by it all necessar good is attained. In naturall things every thing is that, which it is by union or unitie, and by that same unitie is conserved in the *being* thereof, and if it bee capable of further perfection, is by that unitie strengthned, till it attaine to that perfection which is due unto it. Nay further the *blessednes* of God himself consisteth in *unitie*, whereby he is present to himself, and whereby he hath all his divine perfections most straitly and unseparablie united. In likemanner the *Well being* of all Societies civill or ecclesiasticall, dependeth on their unitie. When the Christian Church was first planted, it consisted of a small number, but being of one heart and of one soul, did soone spread it self throughout the whole world. When *Rome* was first founded, it was scarce two myles of compasse, but by unitie & warrlike vertue it came to that, that in the time of *Aurelian* the Emperour, it had the compasse of fiftie myles, and

and the dominion of the world almost. By *concord* small things grow to an height, and to it is good & profitable, but by *discord* and *division* all things even the greatest things decline from their pryme estate, and are weakned, diminished, and in end perish. If the members of the body should rise up one against another, if the right hand should cutt off the left, if the fingers should pull out the eyes, if one member should draw the nourishment from another, the body could not stand; even so, no house, nor city, nor kingdome, nor church divided against it self can stand.

Secondly, As the *unitie* of brethren is *good*, so it is *pleasant* & *beautifull*. That which maketh this World to bee a beautifull frame is the unitie that is in it. So long as the heaven, the ayre, the sea, and the earth, & every thing therin agree, and do their own duties, for which they were appointed calmly & without perturbation, it hath an incomparable beautie. But if things should become confused and disordered, nothing should bee more deformed: so is it in respect of humane societie. Nothing more beautifull and desirable then the unitie & peace thereof, and nothing more uglie and horrible, then divisions and ruptures therein. Hence it is, that there is no man but he desireth peace, As all men desireth to rejoyce, so al desire to have peace, saieth holy *Augustine*, even *Martiall men, that have the sword in the one hand, & fire in the other, they are seeking peace, such a peace, as they imagine to be right*, as the same Father observeth in the 19. of the city of God, and 12 chap. In a word, we desire it in our houses, in our wives, in our children, in our friends, and in all things wee wish to have peace. It appeareth by a sermon of *S. August.* upon the CXLVII. psal. That when hee had uttered these words of the Text, *Hee maketh peace in thy borders*. The people at the hearing of the name of *Peace*, incontinently cryed out. What maketh you to cry? said that holy Father, I have said nothing on these words, I have not yet expounded them, and yet ye cryed out, at the mentioning of peace. This shewes that ye loved it, and love it yee could not, unless some way ye did see it, and see it with the eyes of the body yee cannot, but it hath an invisible beautie, which ravisheth the heart, when it

8. *Pleasantnesse of it.*

is presented to it: and what shall I say of it saieth he? I cannot, I am not able to expresse the goodnesse and the beautie of it; so writting on this psal. he saith that every man albeit he could not reade, had this verse by heart, *Behold, how good and how pleasant is it for brethren, to dwell together in unitie.*

9. *Unitie in the church commanded.*

Before we proceed, Let us mark hence a lesson verie necessar for these times, namlie, that if all brethren should be so carefull to keep unitie, as a thing most good and most pleasant, then especiallie ought Christians so to do, and Christians who are of the same religion. They are called, & are most truly brethren, they have one Father, to wit God, they have one mother, the Church, one Lord, one faith, one baptisme. And therefore above all others, *should keep the unitie of the spirit in the band of peace.* Ephes. 4. 3. Hence our Saviour before his death, said to them, *A new commandement I give unto you, That ye love one another. Hereby shall all men know, that yee are my disciples, if ye love one another.* Ioh. 13. 34, 35. and praying for them before his death, he said, *Neither pray I for these alone: but for them also which shall believe on me through their word: That they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us.* Ioh. 17. 20, 21. To this effect he said unto them, *My peace I give unto you, my peace I leave with you,* Ioh. 14. 27. yea, for this end he dyed, that he might gather together in one, the children of God that were dispersed. So the blessed Apostles recommended nothing more then unitie and peace. S. Paul saieth 1. cor. 1. 10. *Now, I beseech you, brethren, by the Name of our Lord Jesus Christ, that yee all speak the same thing, and there be no divisions among you: but that yee be perfectly joyned together in the same minde, and in the same judgement.* & 2. cor. 13. *be of one minde, & live in peace: & the God of love & peace shal be with you.* So Philip. 2. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies: Fulfill yee my joy, that ye may be like minded, having the same love, being of one accord, of one minde.*

10. *Fathers highlie esteemed it.*

Accordingly all good Christians have ever thought the unitie and Peace of the Church to be a thing most precious, and on the contrar, schisme & division to be most pernitious. Brotherly

love

love saieth TERTULL. *is the treasure of Christians*; And in the 39. of his Apolog. he saieth, *Thus Christians in his time, called themselves brethren, and did beare such love one toward another, that the Pagans astonished therwith, used to say, Behold how the Christians love one another, & are ready to die one for another.* So *S. Augustin.* upon this psal. saieth, That the ordinar salutation of Christians in his time, was, *Thanks be to God.* and when the *Donatists* did laugh at this, *S. Augustin.* asked at them, If a Christian had not good reason *to thank God*, when he did see his brother well, with whom he was one in Christ. On the contrar *Schism* or *breach* of *Unitie* in the Church, they highly condemned. *It is an hudge Crymo*, saieth *Optatus Milivitanus*, and *yee your selves cannot deny, that it is an evill in the highest degree*, saieth he to the *Donatists*, against whom hee was reasoning. *S. Augustin.* in his first book against the Epistle of *Parmenian* chap. 4. calleth it *A sacriledge that exceedeth all crimes*, and in his 2. book of Baptisme, against the *Donatists*, chap. 6. he saieth, *That they did heall men indeed of Infidelity & Idolatrie, but did wound them more deadly with Schism. The punishment of Shism (saith he) was greater then of idolatrie*: for *Korah, Dathan, and Abiram* who made *Schism* among the people of God, were swallowed up quick, by the earth opening her mouth to receive them, & to carry them down quick to the pit. *S. Cyprian* in his book of the unitie of the Church saieth, *That the blood of Martyrdome cannot expiat the sinne of Schism.* which sentence *Chrisost.* on the 4. of the *Ephes.* citeth & approveth, and with great vehemencie, in other words thee condemneth this sin. *Euseb.* in the 6. book of his historie and 37. chap. reporteth a letter of *S. Denys* of *Alexandria*, wherin he writteth to *Novatus*, who then perturbed the peace of the Church, wherin he saieth, *That all incommodities should be suffered rather then the peace of the Church should be rent. Nay*, saith he, *the Martyrdome that is suffered for rending the Division of the Church, is nt less yea, in my judgement is greater then that which is suffered for not sacrificing to an idol. For in this*, saieth he, *a man professeth love himself: but in that he prosecuteth the whole Church.* Hence *S. Augustin* so much praised that glorified Martyre *S. Cyprian* in his first book of Baptisme, against *Donatist* chap. 18. and in many

other places, for that he would not separate himself from the societie of other good Christians, notwithstanding he differed from them in judgement, anent the rebaptising of them, who wer baptised by hereticks. *God* saith he, *permitted him to fall into an errour, that his pious humilitie might be known, and might serve for a medicine, both for that age, and for posteritie. If* Cyprian saieth he, *being a Bishope of so great a Church as* Carthage *was, and being a man of so great learning, eloquence, cowrage, & worth every way, had separated himself: how many had followed him? how glorious a name had he purchased to himself among men? there had been more* Cyprianists *then* Donatists; *but hee was not a Child of perdition, but a Child of peace. Hee did not see the Trueth in that point, but God permitted that, that we might see in him, that which was better then that Trueth, even Charitie: for that Trueth without Charitie would not have saved him; but Charitie without that Truth, obtained to him through the Mercie of God, the Crowne of Martyrdome, and so the cloud of errour which creeped in his bright soule, was banished away by the brightnesse of his blood (as it were) shade for the love of Christ.* I proceed now to the following words.

11. *Concord lik an ointmēt.*

It is as the precious oyntment upon the head, &c. Here by two excellent similituds the PROPHET sheweth the beautie & goodnes of brotherly *unitie* and *love.* The first is taken from the sacred oyntment that was poured on the high Priest at his consecration, which you have descrived *Exod.* 30. The similitude is remarkable, First, brotherly *love* wherof concord and peace is the fruit, *is like an oyntment.* An *oyntment* maketh souple and active, and *Love* maketh us prepared and readie to every good work. 2. *It is like unto the Priestly oyntment.* That was an holy and an sacred thing: so brotherly *love* consecrateth us to God, and is not to be found but among the godly. *Peace* is the fruit of the Spirit, and springeth not but from him that is rooted in Christ; the peace of the wicked is no true peace. It is either not sincere, but corrupted by some byrespect of gaine or pleasure, or not grounded upon the right foundation which is God. 3. This *Concord* and *Peace* is not like to any oyntment poured on the Priests, but like to *that precious oyntment that was*

poured

poured on the head of Aaron the High Priest, and poured in such abundance upon him, that it did runne down to his beard, and to the hemme of his garment sending forth a most sweet smell, wherby all that were present were refreshed; so is the *peace* and *love* among brethren. It is in it self a most excellent thing, and most pleasant and comfortable to all that perceive it. Wo to that man whom this sweet smell offendeth, he cannot be but miserable.

The second comparison followeth. *As the dew of Hermon, and as the dew &c.* Here also an excellent comparison. The similitude is taken frō the dew, & dew descending on the mountains, even the mountains of *Hermon* and *Sion*, which were in the holy Land among the people of God, the one upon the one side, and the other upon the other side. The *dew* is not onlie a pleasant but also a most profitable thing. *Rayn* is sometimes harmefull, but *dew* is never hurtfull. On the contrar, it is most profitable to the earth, especially to the mountains, upon which the *rayn* lyeth not: but runneth down to the valleyes; so *Peace* and *Concord* is a most fruitfull thing. Wher it is preserved, Religion, learning, justice, wealth & all good things abound. 2. He compareth this *Concord* to *dew* upon the mountains, and to the *oyntment* upon the head, running thence to the beard; to signifie that this *Concord* and *Peace* should be carefully keeped by those who are Heads and Rulers of people either in the Church or in the state, that thence it may be convoyed to them that are inferiours. If these that are most high and eminent be at variance, what wonder? that those who are lower follow their example: but if they be joyned in *Unitie*, the like may easily be found among others. 3. The *dew* cometh from heaven; the earth hath no power of it self to bring it forth, so this brotherly *Concord* is the gift of God. It cometh from heaven, and from heaven it must be earnestly sought, by them who would have it. But why I pray you, doth all this good accompany brotherly *Concord* and *Unitie*? The reason is set down by the Prophet in the next words.

12. *Like the dew.*

13. *Blessing followes it.*

For the Lord hath commanded a blessing there, &c. Here is the Fountaine, whence all that good floweth, which accompanyeth

Peace, God hath commanded his *blessing* to attend it, & where his blessing is, there all good is; for what he blesseth, shall bee blessed indeed. Hee hath commanded not only the blessings of this life, to attend this *unitie* and *love* of brethren, but even life for evermore, which is begun in this life, by that peace of God which passeth understanding, that keepeth our hearts and minds through Christ Iesus, and shall be accomplished by that eternall *peace*, which shall be in the sight of God for ever in the heavenly *Ierusalem*, which signifieth as much as the vision of *peace*. He that is united to his brother in God, shall be blessed with that blessed union with God, and he that is divyded from his brother to whom he should adhere in God, shall be separated from God himself. Hee will say to him, *Depart from mee ye cursed &c.*

14. *The portracture of it.*

Thus *Dauid* hath given us a short, but a divine portracture of brotherly *Concord*, wherby we may also perceive what *Discord* & *Division* is. If we look to brotherly *Concord*, and behold her, as hee commendeth her; Nothing in her face, but *beautie* and *sweetnesse*: nothing in her heart, but *love*. The songs of *joy* are in her mouth, Whersoever shee goeth, shee sendeth fourth a sweet smelling savour, *like precious ointment*, or *like a field which the LORD hath blessed*. Her steppes drop *fatnesse*. Shee is from heaven, & heavenly blessings attend her whersoever she goeth, and in end, Eternall blessing crowneth her. One the contrar, *Division* is as an horrible and hellish *Monster*. *Hatred* is in her heart, *furie* in her eyes, *horror* is in her face, *destruction* is in her hands, shee sendeth forth most filthie and noysome *smell* both to God and man, whersoever shee steppeth, there is *desolation*. Did shee meete with the fields of *Nineve* or *Babylon*, wher the garden of *Eden* was, shee can make it a *Wildernes*, & can make *grasse* to grow in the streets of the most populous cities. It is no *blessing* but a *curse* that followeth her, and which will presse her down to eternall perdition. In a word, The very wicked spirits themselves abhorre this Monster of *division* among themselves, and labours as much to hold her frō themselves, as they are earnest to plide her among others. *For if Satans kingdome were divided it could not stand*, saieth our Saviour.

From

From all this, obserue first the corruption of our nature, which is such, that we stand in needs to be exhorted to a thing so good, so pleasant, so blessed as brotherly *vnitie*. Neither need wee onlie to bee exhorted to it, but the Spirit of God also thought fit to vse reasons for this effect, taken from our owne vtilitie and pleasure. How might he haue said, This is a thing that is righteous, and which God hath commanded: but he saieth, to allure vs to this excellent good. *How good & how pleasant is it for brethren to dwell together in vnitie. It is like the precious ointment, & like the fruitfull dew,* &c is accompanyed by assured blessing. All this argueth our corruption & proneues to dissension, which we should labour to be sensible of, that we may striue against it, & that wee may earnestly beseech God, whose gift this is, as we said, to send down this heauenly dew on our soules. Our corrupt & cankered nature striueth against it, the divell laboureth by al meanes to deprive vs of it. It is wel remarked by S. *August.* in his booke of the profit of fasting. *That the divell careth not much for the dissention of theirs that worship a false god, because he hath them already: but he is most earnest to diuide them who are the worshippers of the true God, and haue rejected his seruice.* he seeth he cannot diuide the true God, nor put an idoll in his place, to make them to worship it, and therefore he laboureth to make *heresies*, and *schismes*, and *contentions* among them, that so at least he may ouercome them. Beside all this, our manifold sinnes deserue at Gods hands, that he should suffer us to cast away this blessing of *Peace*, and therefore in all these respects we ought carefullie to take heed to it, to humble our selues under the hand of God, to turne from our sinnes, *Drunkennesse, whoredom, prophaning of the Lords Day, Pryd, malice,* and others our *abominations*; and feruently to pray, *That the Lord yet would spare his people, and not giue his inheritance to reproch*, and yet of his great goodnes continue *peace* in our Church, in our State, and in this citie among our selues.

15. *we ar bent to dissentio*

Secondlie, Obserue that in so farre as we ar exhorted to *Vnitie* and *Concord*, which should bee among the saints in the Church of God, wee are also exhorted to follow those vertues without which it cannot be obtained nor preserued, and to bee

16. *Humilitie necessar.*

these vices, which fight directly against it, or tend to the overthrow of it. What are these yee will say? I shall give you but two, *Humilitie* and *Meeknesse*. First. *Humilitie* is necessar. *For by pride cometh contention*, saith the wise-man. *Let nothing be done through strife or vaine glorie*, saieth *S. Paul* exhorting to *unitie*. Philipp. 2. *But let each one in humilitie think of another better then of himself*. So our Saviour saieth, *Learne of me, for I am meek and lowlie in heart*. Alace if wee had this humilitie, our contentions might soon be at an end, it would make us think lesse of our own thoughts, and not to despyse others. Men that are given to trouble, would consider that they are also men, & that they may erre aswell as others. *To erre in nothing* saieth S. AUGUST. *is angelicall perfection, to be deceived in somthings, is a thing incident to humane infirmitie, but for a man to love his own opinion: so that for maintenance of it, hee would fall in heresie or schisme is a divelish presumption*, saith he, in his 2. book of Baptisme against the *Donatists*. *What? came the Word of God from you? or came it unto you only* saieth *S. Paul* 1. *Cor.* 14. 36.

Secondly, *Meeknesse* is required. Our Lord, the Prince of *peace* requires this also in the place before cited. *The servāt of the Lord*, saieth S. Paul 2. *Tim.* 2. 24. *must be gentle, apt to teach, patient,*
17. *Meeknes necessar.* *In meeknes instructing them that are contrarie minded, if peradventure God will give them repentance*. The good orthodox fathers of old, dealt even so with those that were hereticks & schismiticks. *Optatus Milivitan*[9], a godly ancient father in his first book against *Parmenia* calleth the *Donatists* brethren, albeit these *Donatists* would no wayes acknowledge him and his fellowes for brethren. *S. Augustine* in his 14. sermon, upon the words of the Apostle, speaking of them that were infected with the *Pelagian* errour, *Wee would gladlie wish that our brethren would not call us hereticks; wee call them not so, albeit it may be*, saieth he, *wee have reason. wee beare with them in the bowels of pittie, that they may bee healed and instructed. They go too farre, and it is hard to beare with them, and a matter of great Patience. Let them not abuse the patience of the Church, but be amended, wee exhort as friends, and do not contend as enemies. They reproach us, but wee beare with it. They misregard Rules: but cannot prevaile against the*

 trueth,

truth. And thus we have touched how *Peace* & *Unitie* should be preserved, if in humilitie & meeknes we subject our hearts unto it, that the peace of God may rule in our hearts.

To conclude, I beseech you to think highly of your *Unitie*, and to maintaine it carefully and earnestly. Yee have seene for a long space blessed be God, *How good and how pleasant it is for brethren to dwell together in unitie*. Yee have found it as a most precious and sweete smelling ointment, and as a most refreshing dew, and God hath made many blessings to accompany it among you. I beseech you to take heed that ye deprive not your selves of this benefit by hearkening to those that would make *Division* among you. As for us that are your Pastors, as we have preached *truth*, so wee have preached alwayes this *unitie* and *peace*. Wee have troubled the peace of none, nor have meddled with any that belong not to us. Wee are sorie for the divisions that we see elswhere. Yee know that God who is the God of *peace* and *love* is grieved thereby, that good men are displeased therewith, that weak ones are offended, and that to our adversaries, this is great matter of rejoycing. Wee heartily wish *peace* everie where, and continually pray for it, and are readie to promove it so far as we can with a good conscience. *But wee must not* (as it is well said by *Gregorie Nazianzene* in his 32. Oration) *affect peace with prejudice of truth, that we may be called gentle and meeke*. Wee can do nothing against the truth, but for the truth, which wee are most willing to follow and maintaine in love. The Lord open the eyes of all that they may see the truth, and unite all our hearts, that we all with one heart & one soule may say, *Behold, how good and how pleasant it is for brethren to dwell together in unitie*. The Lord grant this, and that for the merits of Christ, to whom &c.

18. *Exhortatio to keep our unity.*

A SERMON of *Thanksgiving*, Upon LXV. Psalme, Novemb. 5. 1627.

Vers. 1. *Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed.*

2. *O thou that hearest praier, unto thee shall all flesh come.*

BEside the ordinarie service of this day, wee are by Gods grace, to offer to God an extraordinarie sacrifice of *Praise* and *Thanksgiving* for the benefice of *Fertilitie*, wherewith hee hath blessed this yeare; For this benefit I say, which this land stood in so great neede of, and whereof we were likly to be deprived by the tempestuous weather in the begining of harvest. For the right performance of this duty, I have made choise of a part of this most sweet & divine psalme, and song of *Thanksgiving*, indyted by God to David, and that as some think to be a paterne to the Church of God, whereby her praise and thanks should be directed. The blessed Prophet, shortly compriseth in it the chief benefits bestowed upon man by God. First he setteth downe benefits spirituall, namely the choising of men to be his people, the hearing of their prayers, the pardoning of their sins, the sealing of them with his Spirit, by the light whereof they know him, and by the sweetnes whereof they are refreshed and satisfied in his house, that is his Church. 2. He considereth the goodnesse of God, in establishing and defending the civill Estate, against the furies of the divell and tumults of men, that humane societie may be maintained and flowrish, in honestie and peace aswell as in pietie. 3. He expresseth the benefit of the *fertilitie & fruitfulnes* of the earth, redounding to the comfort both of man and beast, which in a most divine manner at length he describeth.

1. *Intention and summe of this Psalme.*

In the first verse that I have read, The *Thankfulnesse* of the Church is expressed, *Praise waiteth for thee, &c.* In the second, an excellent benefit is set downe, for which God should be praised, and vowes should be performed to him. *Praise waiteth for thee &c.* *Praise* is the proclaming of the Excellencie of any, especially manifested by worthie deeds. This *David* saieth, *waiteth for God.* The word rendered to *waite*, signifieth properly to be silent, but for the [illegible] and agreement of silence & expectation, is rendred here *waiteth*, and if we so expound the word, the sense is, That God doth so loaden his [illegible]

2. *The waiting or silence of praise.*

ning furniſh ſuch matter of *Praiſe* & *Thankſgiving*, that praiſe in the Church continually, as it were, waiteth on to honour him. If wee render the word, *to be ſilent*, as it properly ſignifieth, and which our Interpreters have put on the Margent, the meaning is, That the benefits of God beſtowed upon *Sion* or his Church, are ſo great and ſo many, that even our *Praiſe* through aſtoniſhment becometh as it were ſilent, not able to reach to the due commemoration and eſteeme of Gods bountie and benefits. And indeed ſo it is. The benefits of God toward his people are ſuch and ſo many daylie and hourly beſtowed upon them, in generall, in particular, known and unknown, that no minde can ſufficiently conceive, nor tongue utter them. In him wee live, move, and have out being. Hee maketh his ſun to ſhyne and his rain to fall upon us. Hee hath endued us with reaſon and underſtanding. When we were loſt, he did not forſake us, but even when blinded with our own ignorance and wickednesſe, and ſo his enemies, Hee redeemed our life from deſtruction, and to this effect ſent his own Son (which the Church now clearly knoweth) to bee born, and ſuffer, and by his moſt perfect ſacrifice to purge all our ſinnes, and withall ſendeth his Spirit in our heart to guide us through all difficulties, till we attaine to the bleſſed ſight and joy of his Countenance. Thus he compaſſeth and crowneth us with loving kindneſſe and tender mercies: for which if wee had a thouſand hearts and a thouſand tongues, could wee give him ſufficiently *praiſe* and *thanks*? No, *Praiſe* it ſelf is forced as it were to ſtand here aſtoniſhed and ſilent. And the ſaints ſay with DAVID, *O Lord, What ſhall thy ſervants ſay? What ſhall we render unto thee for all thy benefits towards us?* But where is this waiting of *praiſe* and the admiration of it?

3. Sio ſhould praiſe.

In Sion. DAVID had tranſlated the *Ark* of God unto *Sion*. There was Gods *Sanctuary*, and there was he worſhipped, and therefore *Sion* here ſignifieth the Church of God then, and in all following ages. This is added for great reaſons. Firſt the PROPHET ſignifieth that *Sion* or Gods Church, hath reaſon & ought to praiſe God beyond all others, whom hee hath not choſen to be his people; for Gods chief benefits are poured

down upon *Sion*. *It is the perfection of beauty, and ont of it God ſhyneth*, Pſal. 87. *God loveth the gates of Sion, more then all the habitations of Iudah. It is the City of God, and glorious things are ſpoken of thee O City of God*, ſaieth DAVID in the ſame pſalme. *Of Sion it ſhall be ſaid, ſuch and ſuch a man was born there. The Lord Himſelf counteth and writeth, that ſuch a man was born there*, ſaieth DAVID in the place mentioned. All the true Citizens of *Sion* are written in the book of God, even in the book of life, by his own finger, and nothing is ſo great a matter of *Thankſgiving* and *Praiſe* as that. *Rejoyce not in this*, ſaieth our Saviour, *that the devils are ſubject unto you, but rather rejoyce in this, that your names are written in heaven*. So then in *Sion*, juſtly ſhould *praiſe* wait for God. *The Citizens of it are a choſen generation, a royall Prieſthood, and holy nation, a peculiar people to ſet forth the praiſes of him, who hath called them out of darknes, unto his marvellous light*. 1. Pet. 2. 9.

4. *Sion* can praiſe.

Secondly, As *Sion* ſhould, ſo *Sion* only can praiſe God righly. *Praiſe is not ſeemly in the mouth of a ſinner*, ſaieth the Wiſe-man, *Eccleſiaſt*. 15. IT ſtandeth not ſo much in the words of the mouth, as in the devotion of the heart. He that would righly praiſe, muſt be affected with that which he praiſeth, truly believe it, & haue an inward taſte & feeling of it. Except therfore he hath taſted & ſeen how good the Lord is, he cannot praiſe as he ſhould, on the other part God alſo looketh not ſo much to the mouth, as to the heart of the praiſer. He reſpecteth not ſo much the tongue as the Converſation. What availeth it to bleſſe God with thy mouth, and blaſpheme him with thy life; this is an abomination, and therefore it is truly ſaid by holy *Auguſt*. *that a wicked man cannot praiſe God*. The diſcord of his life from his word, marreth all the ſweetneſſe of his ſong of praiſe, & maketh it unpleaſat & ungracious in the eares of God.

5. Doeth praiſe.

Thirdly, As Sion ſhould, and onely can, ſo alſo ſhe will undoubtedly praiſe God, and therefore rightly ſaieth the PSALMIST, *that praiſe waiteth for God in her*, as if he would haue ſaid, O Lord albeit all other men would hold their peace of thy praiſes, yet Sion or thy church, thy ſervants and ſaints wil not. Though other men haue not eyes to ſee, nor minds to conſider thy benefits, but bury them in ignorance or oblivion, yet thy

own

own people will ſet forth thy praiſes and magnifie thy Name.

Hence, we may clearly ſee how neceſſare is this duty of *praiſe* and *thanksgiving*. *Gods Worſhip ſtandeth chiefly in this, that we be not unthankefull unto him*, ſaieth holy *Auguſt.* in his book of the ſpirit and letter *chap.* 11. when God firſt made the world he ſequeſtred one day of every week, as for his ſervice, ſo particularly for a thankfull remembrance of the benefit of Creation Under the law he appointed one day in the moneth, to wit, the firſt which was the feaſt of the *new moone* for a thankfull remembrance of the benefit of conſervation of the world. he ordained the feaſt of the *paſſover*, for celebrating the benefit of bringing his people out of Egypt, The feaſt of *Penteceſt* for remebring the benefit of giving the Law, The feaſt of *Tabernacles* for remembrance of protection in the wilderneſs, and commanded that yearly the firſt fruits of the land, ſhould be offered to him be way of *thanksgiving*. Thus under the law the duty of *thanksgiving* was moſt neceſſare, and acceptable to God. 6. *Neceſſitie of praiſe under the Law.*

Under the goſpel now, I may ſay, it is yet more neceſſar. The proper ſacrifice of Chriſtias is the ſacrifice of *praiſe* & *thanksgiving*, every wher vehemently urged in the new Teſt. Our bleſſed Lord did inſtitute the bleſſed ſacramēt of his body & blood giving *thanks*, and for this end that we may give *thanks* to God, as for all his benefits, ſo eſpecially for that of our Redemption. By the right performance of this duty, we begin our heaven on earth for the proper exerciſe of heaven is PRAISE, *bleſſed ar they that dwel in thy houſe for they ar ſtill praiſing thee.* The bleſſed ſpirits are ſtill ſinging *bleſſing, and glory and honour, and power and wiſedome &c.* Beſide, *thanksgiving* for former benefits, is a ſecret and real prayer drawing down new benefits, it preſerveth the benefits we have receaved, and procureth the increaſe of them, wheras *Unthankfulnes* depriveth us both of that which we have, and of that which we ought to have looked for. Iuſtly therefor ſaieth CHRISOST. *that thanksgiving is great wealth and treaſures, an unexhauſted good which while a man hath, he hath abundance, although he had loſt all other thing.* Haſt thou loſt thy meanes? and yet doeſt thou praiſe God, thou haſt gained thy ſoule and GODS favour in greater meaſure then before. 7. *Under the Goſpel.*

When all other things was taken from Iob, yet having an heart to praise God, and to say, *The Lord hath given, the Lord hath taken, blessed be his Name.* He was most rich, even in that his povertie. Let us therefore earnestly apply our hearts and minds to this *praise* of God. *And let every one in his temple, think, & speak of his glory.* Wee proceed now to the next duty.

And unto thee shall the vow be performed. As *Praise*, so *vowes* and the performance thereof belongeth to *Thankefulnesse.* And therefore these two are ordinarly joyned in scripture. For clearing of this point, we will shortly shew what is a *Vow.* 2. How it belongeth to *Thankefulnesse.* For the first, *A Vow is a religious promise, made to God willingly of a thing acceptable to him.* It is a *promise.* A purpose to do a thing, is not sufficient to make a *Vow*, which is a kinde of Contract betwixt God and man, obliedging a man to the performance of something by way of fidelity, which obliedgment cannot be without a promise or practical kinde of speech, as *Schoolmen* speak, wherby a man tyeth himself, as he tyeth another by his commandement.

8. *A vow is a Promise.*

Secondly, It is a *Promise* made to God. *Unto thee* saieth my Text, *shall the vow be performed. Vow, & pay your vowes unto the Lord*, psal. 76. 11. *Offer unto God thanksgiving & pay thy vows unto the most High*, psal. 50. 14. In a word, even newher in holy scripture we find *vows* made to none but to God. And yet this day the practise of the *Roman Church* is to make vows to saints. And their Doctours labour to justifie this practise. It is acknowledged by *Bell.* That a *vow* in holy scripture is ever taken for a *promise* made to God, *And yet*, saieth he, *vows are rightly made to saints.* A strange thing. How can these two consist? Heare I pray you his answere, *When the scripture was written* saieth he, *vowing to saints was not in use.* This certainly is true, but to confesse it, what else is it, but to condemne their own practise, as an innovation? whereby the honour due to God alone, is given to the creature. *O* saieth he, *The saints are Gods by participation, They in a most excellent manner are partakers of his natural glory*, but by no distinction may the honour due to God be given to any other, & by the same shift, they might alleadge offering of sacrifice to saints, with which making of vows is comonly joyned in scripture.

9. *Made to God.*

Thirdly,

Thirdly, I say, *It is a religious Promise.* Vowing is a proper act of Religion, or the worship of God. As by an Oath which is an proper act of worship, we profess God to be the supream truth, and the Maintainer of it, so by a vow, wee profesie God to bee most good, and to be well pleased with the doing of good: and indeed a vow is not much different from a promissorie oath, except, That the Oath is made to man, but the vow is made to God. 2. To vow to a false God should be Idolatrie, and therefore a vow to the true God, is true religion and worship, which shall hereafter more appeare. 10. *Religious.*

Fourthly, It is *a promise made willingly*; God loveth *a cheerfull giver* & repelleth that which is done by constraint or unwillingly. A vow is as it were a private Law, whereby a man bindeth himselfe, and differeth in this from a generall Law, that a generall Law bindeth a man whether he be willing or unwilling, but so doeth not a vow, & therefore if made without the use of reason, or through ignorance or feare, it obligeth not. 11. *willingly.*

Fifthly, It must be of *a thing acceptable to God.* That is of such a thing, the doing thereof is better then the not doing of it. If the thing vowed cannot serve for an good purpose, it is but the sacrifice of fools. It were a thing evil, as was that of these who vowed *not to eat or drink till they had killed S. Paul.* Act. 23. 12. It maketh the vow abominable, for beside the wickednes of intending or doing such a thing, he that voweth it committeth a kynd of blasphemy in so far as by vowing it he confesseth that God is pleased with such an evil. The matter therefore of a vow must be a thing that may be done acceptable to God. but these things are of two sorts, some are not necessare in particular to be done, by such or such a person, some again are necessare. Of both some doubt is made, whether they bee a fit matter of vow. 12. *Of a thing gracious.*

Some Papists affirme, that our Divines deny that a vow may be made of a thing not commanded or not necessar, but this is a calumnie. Our learned Divines acknowledge that ther ar some things, which if a man omit, he shall not sinne, yet to do them were better then not to do them, and consequently that a man 13. *A vow of a thing not comanded.*

may vow to do such a thing. For example, such or such a man should not sin, not to give such a summe of money to the poor or pious uses, yet if he would give it, he should do better, and may vow so to do. The same may be said of Fasting or abstinence at such and such times. That such things may be vowed is cleare from scripture, which everie where almost speaketh of such vows. *Deut.* 23.21.22. The Lord cõmands *That if a man make a vow he shal perform it*, but saith the Lord, *If thou forbeare to vow it shall not be sinne unto thee.* To give such or such a summe of money to the poor, is a good work without a vow, and pleasing to God, being an act of charitie, why then should it not be pleasing to God, when a *Vow* is passed upon it? That which our Divines condemn in such vows is, That men ascribe Merite unto them, account them works of supererogation, and by making them rashly ensnare their own Consciences. These and like abuses being removed, they acknowledge that vows made of such things are hinderances of sinne, nourishments of devotion, and profitable exercises, whereby the minde is confirmed in good, and keeped back from evill.

14. *Not Wil-worship.*

Neither is this Wil-worship as some imagine; For Wil-worship is to apply things vaine and frivolous, and wherewith God cannot be pleased to the honour [illegible] of God, as the *Jews* did, who placed Holinesse in manifold washings of themselves, or as they against whom the Apostle reasoneth, who abstained from some meats as uncleane of their own nature, or by vertue of *Moses* Law. Wil-worship also is to place necessitie in things not necessare, when there is neither precept nor practise to be found in Gods Word or in his Church to enforce any such necessitie. This is Wil-worship, but no Wil-worship, to promise to God a thing which being done may serve to good and profitable uses.

15. *Obliedgment to do good.*

If any man say, Are we not bound to do all the good that we can? *I. Ans.* By way of gratitude we are, but not by vertue of strict Commandement, so that if we do not such or such a thing we commit not sin, as was shewen before.

As for things necessare, some *Romanists* affirme that they cannot be the matter of a vow, but the best learned acknowledge

ledge, that it may be, and it is cleare from scripture; For *Jacob* genesis 28. 20. 21. *vowed that the Lord should be his God.* Which was a thing necessare, although he had not vowed it. Wee are tyed indeed to the doing of such things necessare and commanded by vertue of Gods Commandement although wee vow not, but notwithstanding we may adde to that bond the bond & obliedgment of a vow, to stirre up and confirme be more in the obedience of God, our languishing wils, even as a man who is already bound to another man by his promise, may bind himself also by his oath. This kinde of *vow* was made by the people of God, when turning back from their sinnes, they renewed their covenant with him, and promised to walk in his Commandements. And this much of the nature of a *vow*. I come to the second point, which is, how this duty belongeth to *Thankfulnesse*. 16. *Vows of things necessar.* 17.

For clearing of this consider, That when a man promiseth any thing to God, he doeth not so, that God may have any gaine or help therby, but that he may give due honour to God. More particularlie by vowing a man honoureth God, in so far as hereby he acknowledgeth, that God hath a care and providence of humane effaires, and that it is he, to whom we should have our recourse in trouble, & who alone can help us, and frō whom we receive whatsoever we have. 2. By vowing a man honoureth God, in so far as he intendeth by the reverence and feare of God to confirme himself in weldoing. 3. By vowing and performing of our vows wee honour our God, in so far as wee direct the thing which we have vowed to the service of God, or to the enabling of us to serve him more acceptablie then otherwayes we would do. *GOD honoured by vows.*

From this which hath been said appeareth first, That vowing may be now lawfully performed, though the legal and ceremonial vows hath ceased, yet all vows are not therefore abolished. Vowing is no Iewish ceremonie. Our *vows* prefigure not Christ; And *Jacob* vowed long before *Moses* was, yea vowing is not a ceremony at all. A Ceremonie is a thing outward & sensible, but vowing may be accomplished in the minde. I say more, though men should not be rash to vow, yet sometimes 18. *vows lawfull now.*

some things when done out of a vow, are better then if they wer done without any vow, because beside all the goodnesse which they should have otherwayes, they are done out of a religious affection towards God, and done out of a more firme and unchangeable purpose, then otherwayes they should, and with a more full resignation of our selves, both the work and the will, the fruit and the tree being given to God, and therefore the scripture recommendeth this duty to us, and in the 19. 21. of *Isaiah*, speaking of Christians, saieth, *That they shall vow and performe their vows.*

19. *Vows should bee performed*

Secondly, We learn that we should be carefull to performe the good vows that we have made, mans particular vows, I know not, This I know, that we all have vowed to obey God by doing good and eschewing evill. This vow we have often renewed. Let vs perfome it to the Lord, otherwayes, we are not only unthankfull, but also sacrilegiously perfidious. Thou hast vowed to eschew *whoordome, drunkennes malice &c.* will thou look back againe? remember *Lots* wife, who looking back to *Sodome* was stricken in a *pillar* of *salt*, to season thee by considering her dolefull example. It is true we cannot perform what we have vowed, by our own strength, *but the grace of God is sufficient for us*, and he is ready to give his grace to all them that call upon him in truth. As shall clearly appeare by the following words, which are.

20. *God hears prayer.*

O Thou that hearest prayer, &c. Here is set down a reason, why praise waiteth for God, and why the *vow* should bee performed to him. It is he that heareth prayer. Many most excellent things there are in God, *Infinite Wisdom, Infinite Power, Infinite Justice*, but if we consider them with reference to us, & compare God *Riches, Glory* and *Majesty*, with our *misery, vnworthines* and *sinne*, nothing deserveth greater thanksgiving then His *Goodnes* and *Mercie* exciting in hearing our *prayers* and in the gracious reliefe and supplie of our necessities. It is a thing most wonderfull, that He who is so High, should so regard vs miserable wormes creeping upon the earth, that He who is most Blessed in Himselfe, should care for our *miseries*, that we who are defiled with *sinne* should come in His Presence, who is a

consuming fire to seek any thing from Him, and yet His eares are open to our cryes, he invites us to pray. *Trust in him ye people at all times, poure out your hearts before him, for he is our refuge.* He hath promised when we call upon him in trouble, to hear and deliver us, and to strengthen our confidence, he taketh to himself this sweet style of the *Hearer of prayer*: what an unspeakable benefit is this, that we have the eare of God open to us, and his hand ready to help? what can they want who have this? therefore our Blessed Saviour before his departure, promised his disciples for the making of their joy full, that their prayers should be heard. The consideration of this made David to break out in these words, *blessed be the Lord, who hath not put back my prayer nor turned away his mercie from me.* But whose prayer doeth he heare?

To thee shall all flesh come. saieth the PROPHET. See how ample the benefit is, As many as there are in the earth, as distant as the places are, and as diverse as their troubles ar, he can hear all, & hath made the doore patent to all, especially now under the gospell and Christian Church, of the amplitude wherof, David here prophecieth. *All flesh* he uses the name of *flesh* not without cause, which in scripture importeth *calamitie, miserie* and *weaknes*. he saith not all *spirits*, or all that are *holy, just, well-deserving, wealthie*, or *noble*, but *all flesh shall come*. The poore have accesse aswell as the rich, to poure out their heart before God, the base aswell as the noble, the unlearned aswell as the learned, the sinfull *Publican* aswel as the *Pharisee*, even the sinner I say, if he have begun to compt his sin a *miserie*, may come to God and bevaile his *miserie*, and implore his mercie; All these I say may come and shall be heard. If any man come and is not heard, it is because he cometh not as he ought, nor seeketh aright.

21. *Of all.*

Here first consider, that latlie we came to God, & offered up our prayers to him as for other benefits, so for a seasonable harvest. We have found by experience, that the Lord hath heard our prayers though having in them many defects, and worthie to be cast back as dung in our faces. We have found as the PROPHET speaketh in the end of this Psalme, *that he hath visited the earth and enriched it with the river of God, & blessed the springing of*

22. *How hath heard our prayers.*

it, hath crowned the year with his goodnes, and hath made his paths to drop fatnes. Let us no think that this was from chance or nature, but let us with thankful hearts acknowledge it to be as indeed it is, the visitation and blessing of God. Let every heart and every mouth say, *Blessed be the Lord who hath not put back our prayers, but notwithstanding of our sinnes, hath so visited, blessed and enriched us.*

23. Our duty. Secondly, if we would be still partakers of this great benefit, let vs be carefull to continue our thankfulnes still. There are many things that we stand in need of, for which we must pray to him, to purge away our iniquities, as he saieth in the next verse, *To still the noise of the sea, and tumults of the people,* to bless the fruits that he hath given us, *that his wrath come not upon us while it is betwixt our teeth.* Let us therfore that it may be well with us for ever, resolve to performe not only this day, but also all the dayes of our life our vows of obedience, and to praise him with our life aswell as with our mouth. As for the earthly blessings which he hath given us, as on the one part, we should esteem highly of them, so on the other part, Let us remember they are but the pleadges of better things abyding us in our countrey, if his riches be so great toward us in our sojourning, what may we expect, when we shall sit down in his house at his table to be satisfied with the fatnesse of it? If the river of God passing through the earth so refresh us here, how shall we be delighted with that river of pleasures, *which maketh glad the citie of God?* The Lord grant that our hearts may be there, and that we may walk in the way that leadeth into it, and that for the merits of Christ, To Whom &c.

FIRST SERMON UPON the Lamentations of JEREMIAH. Chap. V.

Verse 19. *Thou, O Lord, remainest for ever, Thy throne from generation to generation.*

20. *Wherefore dost thou forget us for ever, and forsake us so long time?*

21. *Turne us unto thee, O Lord, and we shall be turned, renew our dayes as of old.*

THE

The holy PROPHET having made a pittifull complaint to God, of the great deſolation that had come upon Sion or the Church of God, *Ieruſalem* being taken and burnt, the people of God being killed or lead in captivitie, he in end ſhutteth up all, and cloſeth with a fervent prayer, *Thou O Lord remaineſt for ever &c.* In this prayer two things are to be cõſidered. First, the ground of the PROPHETS petitions. *Thou O Lord remaineſt for ever, thy throne from generation to generation.* Secondly, the petitions themſelves, which are eſpecially two, the firſt is ſet down by way of expoſtulation, *wherefore doeſt thou forget us forever, and forſake us ſo long time?* which includeth this petition; *Lord forſake us not, but reſtore thy favour to us againe, and renew our dayes as of old.* The ſecond is in the next words, *turne thou us unto thee O Lord, and we ſhall be turned.* To returne againe to the firſt part, which is the ground of the PROPHETS ſupplication, and of his hope & confidence to be heard, it is ſet down in the firſt words, we have in it three *Prerogatives* aſcrived to God, the firſt that he is UNCHANGEABLE. *Thou O Lord remaineſt*; Sayeth he, ſecondly, he aſcriveth to him *abſolute Dominion*, imported by this, that *Hee is the Lord and hath a Throne.* Thirdly, *Eternity* is aſcrived both to him and his Kingdome. *Thou O Lord remaineſt for ever &c.* Let us conſider theſe points ſhortly, both in themſelves, and with a reference to the PROPHETS petitions.

1. *Intention & diviſion*

Thou O Lord remaineſt &c. Here the PROPHET to ſtrengthen his hope & the hope of the Church, fixeth the eyes of his faith upon the *Unchangeablnes* of God; *thou* ſayeſt he *remaineſt.* The word in the originall ſignifieth to d well, to abide, or ſit ſtill, & importeth, when aſcrived to God, his *conſtancie & immutabilitie.*

2. *GOD unchangable in his nature.*

For clearing of this we are to conſider, that this is in God in a moſt excellent manner. He is ſimplie *Unchangeable* both in his *nature*, and in his *decrees* or *purpoſes*, both which are meaned here. In his *nature* & all his perfections he is *Unchangeable.* If any chãge of this kynde could have place in him, it ſhould be either from imperfection to perfection, or from perfection to imperfection; but neither of theſe can be, no new perfection can haue place in him, becauſe as we ſaid before, in him is the infinite fulnes of perfection, which is not capable of any increaſe or ac-

ceſſion. Neither can he change to any imperfection; for none of his infinite perfections can be loſſed. They are one & the ſame with his own *nature* and being. Now his being is neceſſar, for he hath it not from another, and therefore as it ever was, ſo it can never ceaſe to be, and conſequently is *Unchangeable*, for *Unchangeablnes* is nothing elſe but a neceſſitie of being that which he was before. Thus it is moſt evident that God in his *nature* & eſſentiall perfections is Unchangeable, the acquiring of any new perfection being repugnant to the infinite fulnes of being that is in him, and the loſſe of his perfection being contrare to the neceſſitie or infinit firmnes or ſtabilitie of his being or Nature.

3. *In his Decrees.* Secondly, as he is *Unchangeable* in his naturall *perfections*, ſo in his *decrees* and purpoſes toward us, we often change our reſolutions and purpoſes: and the reaſon is, we do not perfectly perceive and conſider the good or the evil, the conveniencie or inconveniencie of that which we are about, & therefore when thereafter we find our own errour, we change and retraite the will and purpoſe which we had before. This cannot have place in God who from all eternitie hade a moſt clear ſight of all the good and evil, expediencie and inexpediencie that is in every thing, and therfore not ſubject to any errour or change. Hence Iam. chap. 1. 17. calleth him *the Father of lights, with whom is no variableneſſe, neither ſhadow of turning.* Hence the Lord himſelf, ſayeth of himſelf, Malach. 3. 6. *I am the LORD, I change not: therefore yee ſons of Iacob are not conſumed.* Num. 23. 19. *God is not as man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?* To this ſame purpoſe David pſal. 102. ſpeaking to God, ſayeth *thou art the ſame, and thy years ſhall have no end.* Thou art not now one, and now another: but alwayes one & the ſame. Thus we ſee his being is the ſame alwayes & ſo are his *decrees, the counſell of his heart ſtandeth, and his thoughts throughout all generatiõs.* Thus we ſee his *unchangeablnes* by reaſon whereof the PSALMIST ſayeth here *Thou O Lord remainſt.*

Hence we may perceive that no change which we ſee in the creatures doeth any way affect God, he made this world & all

all things in it, he changed them frō nothing to this *being* which they now have, but without any change in himself. When the shadow of thy face appeareth in a glasse, there is no change in thy face from that which was before: when thy foot leaveth an impression or mark in the way, thy foot is nothing altered, now what is the creature but as it were the shadow of the countenance of God, A footstepe, impression or smal resemblance of that perfection which is in him proceeding from him without any alteration of him at all, so without any change he ruleth and governeth this world which he hath made, albeit ther be innumerable changes or alterations in it, yet he is touched with no new affections, no new thought or counsel aryseth in his mynde. Whatsoever counsell or purpose, love or hatred, lyking or disslyking is now in him, was in him from all eternitie, and what was in him, is yet, and shall be, for all eternitie. Once for al before the foundations of the world, even frō everlasting he conceived and decreed what he would have done or permitted to be done in al succeding ages, and by vertue of that his eternall decree all things come forth in their own times, he remaining fixt and firme & immutable in his most simple Unity and prime estate, suppose that this world have its being and all the creatures especially men & angels concurre to serve, to worship, to praise and enjoy him, this addeth nothing to his inward joy or blesse, or to any his inward perfections. He had in himself without them, the infinite fulnes of that, & he made them, not to ripe any comfort or gaine by them, but to communicate the superaboundāce of his goodnes, & to make them partakers of his riches so far as they are capable. On the other part, Suppose the whole world & al the creatures therin should perish, it would diminish nothing of the joy & blesse of God. For he hath infinite *happines* in himself, which cannot be impaired, as we have shewn, & all the creatures ar in him, in a most excellent manner, in his *wisdom* & in his *power*, for in himself he beholds them and delights in them as well as in themselves.

4. *No chāge in him frō his works.*

But it may be some man will say, it seemeth that there may be some change in God, since the scripture ascriveth repentance to him, *Gen.* 6. 6. *And it repented the Lord that he had made man*

5. *How he is said to repent.*

on the earth. And the PROPHET expostulateth with him for *forgetfulnesse*. I Ans. That the scripture ascriveth these and the like things unto God, condiscending to the weaknes of our capacity, not to signifie that there is any such thing in God properly: but to signifie, that such effects come from him, as use to proceed from repenting and forgetfull men. *Repentance* properly taken in men presupposeth an errour or fault for the which the Penitent is grieved. So *Wrath* includeth the flame of an incensed minde: *Mercie* importeth the *misery* of a condoling heart. *Jealousie* some inward *dispite* and *envy*. Thus it is that these things are ascrived unto men, but in God it is far otherwayes. His *Wrath* (Ang. 1. book, against the Adversary of the Law and Prophets chap. 20.) *is nothing else but the revenge of sinne.* His *Mercy* is a succurring *goodnesse*, His *Jealousie* is his *Providence*, whereby he will not suffer them to go free or unpunished, who love that which he forbiddeth, so his *Repentance* is nothing else but an unlooked for clearing of things that are in his power. IT importeth no change in him, but in the outward effects which he altereth, without any change in his Will or purpose. Hence in 1. *Sam.* 15. 29. It is said, *The strength of Israel will not lie nor repent: for he is not a man that he should repent*, albeit it be said a little before in that same chapter, *That he had repented that he had set up Saul to be King.* So when he repenteth, he changeth things, but is not changed, when he is *angrie*, he revengeth, but is not moved, when hee sheweth *mercie*, he helpeth, but is not grieved, and when he is *jealous*, he afflicteth, but is not afflicted. In like manner, when hee is said to *remember* or *forget*; The speech is borrowed from men. His *Remembrance* importeth his *Love*, his *Care* and *Protection*, and his *Forgetfulnesse*, signifying that he leaveth or seemeth to leave men exposed to dangers. This much of his *Unchangeablenesse*.

6. *Unchangeablesse proper to GOD.*

Secondly, It is to be observed, That the PROPHET ascriveth this *Unchangeablesse* to God as proper to him, and competent to no other. *Thou O Lord remainest* as if he would have said, This is thy prerogative, *O Lord thou, and none but Thou remainest.* All other things whatsoever are changeable. This World we see

see is full of changes & alterations, and nothing more certain then the uncertaintie of it, and therefore the Apostle 1. Cor. 7. 31. compareth it to a *Shew* upon a stage, where suddenly all things are altered, *The fashion* saith he, *of this world passeth away*. So it is with our selves, our bodies, our soules and the whole man. Our bodies are exposed to a perpetuall change. Now they are in health, & incontinent in sicknesse, now in strength, and againe in weaknes. *All flesh is grasse, and the goodlinesse thereof as the flower of the field.* Isai. 40 6. so that *Every man*, this way, *in his best estate is altogether vanitie. When God with rebukes corrects us for iniquitie, he makes our beauty & whatsoever is desirable in us*, as Davids word importeth, *Psal.* 39. *to melt away, or to consume like a moth.* Our soules albeit of a more excellent nature, being spirituall and heavenly, are in like manner tossed to and fro with changes, now they know, now they are ignorant, now againe they forget, now they are moved with one affection, & againe with the contrare; somtimes with *love*, somtimes with *hatred*, somtimes with *confidence*, somtimes with *feare*, somtimes with *joy*, and somtimes with *sorrow*. The like changes the whole man is subject to, his *honour*, his *wealth*, his *contentment* most changeable while he is here, and in end there abideth him a great change from his estate in this world whatsoever it be, to an eternall estate in the world to come, either in well or in woe. If wee ascend to the things above our selves, the very heavens are subject unto change. *The heavens are the work of thy hands* saieth David. *They shall perish, but thou shalt indure; yea all of them shall wax old like a garment, and as a vesture thou shalt change them, and they shall be changed. The heavens shall passe away with a noise* saieth S. Pet. What speake I of the heavens? The Angels themselves are not exempted from this change or mutabilitie. As they came from nothing, so may they be changed to it, and would be if God did not uphold them; and a great part of them have been actually changed from enjoying the favour of God, to the suffering of eternal paine. *They keeped not their first estate*, saith S. Iude, *and therefore are reserved in everlasting chains under darknesse, unto the judgement of the great day.* So all creatures even the most excellent are changeable, and

this is a maine argument of our continuall humilitie before God, and thankfulnes toward him. But on the other part, God himself is free from all change, as we have shewn, and it is remarkable, that he hath this unchangeablnes joyned with supreame glory and majestie, as *Chrysost.* obserueth upon the 1. psal. Amongst men the things that are most glorious, are most commonly changeable, the more high wee are, wee are the more ready to fall, exposed to the more dangers, wheras they that are of a low and meane estate are more sure and firme. But in God, supreame glory & absolute immutabilitie are joyned together. All things are in him most excellently and with all most firmly; And thus we have shewn both that this perfection of immutabilitie is in God, and is in him alone. Now let us see to what purpose it is mentioned here by the PROPHET.

Comfort hence against troubles.

It is pertinently considered by the PROPHET, in respect of both the petitions presented by him. For understanding whereof consider that the servants of God are in one of these two cases, either they have not changed frō their due obedience to God, or they have; and in both, the meditation of Gods unchangeablenes is profitable. In the first case, when we have not changed from the obedience due to God, but still continue in his feare, and yet are afflicted with many troubles, it is most profitable to think upon the immutabilitie of God, and it giveth us confidence to say with the PROPHET here, *Wherefore wouldst thou forget us for ever, and forsake us so long time.* In such troubles Sathan temptech us with this, that God hath forsaken us, & that if ever he had any love toward us, he hath now changed it: and therefore hath given us over as a prey to sorrowe. But our comfort in this temptation is, The Lord changeth not but is still the same. *Sion hath said, the Lord hath forgotten me, and my God hath forsaken me:* There the temptation, here the Lords answere Isai. 49. 15. 16. *Can a mother forget her Child, her sucking child, that she should not have compassion upon the fruit of her wombe? yea she may, yet will not I forget thee. I have engraven thee upon the palmes of my hands, thy walls are continually before me.* Where the Lord sheweth, that his love to his own is not only most tender as is the love of mothers toward their young children,

dren, but also most constant and firme. He is so far from forgetting them, that he hath them *ingraven even upon the palmes of his hands*, that they may be alwayes in his sight. Again albeit the love of fathers & mothers toward their children be tender & change not, it may be, when they are young, yet afterwards it will often change, especially from that tendernes which it had before: but so is it not with God. *Yee are borne by me from the bellie and from the wombe.* Isa. 46. *And even to your old age I am he, and even to your hoar hairs will I carry you: I have made, and I will beare, even I will carrie and deliver you.* And so Gods love changeth not from us at any time but embraceth us at all times alike and maketh him to beare and carrie us, as it were, still in his armes. To this purpose he saith most sweetly in the 54. of Isa. *The mountains shall depart, and the hills shall be removed, but my kindnes shall not depart from thee, neither shal the covenant of my peace be removed, sayeth the Lord, that hath mercie on thee.*

Gods Love chãges not from us in trouble.

To conclude this point, no change of our outward estate should make us think that Gods love or purpose towards us is changed, if our hearts be sound to him. No, on the contrare, thou may be assured that God who unchangeablie loveth them that fear him is with thee, howsoever it fare with thee in outward things. Thy *friends* it may be, haue changed their countenance, thy *riches* haue taken the wings of the eagles and flown away, thy *honour* hath left thee, thy *strength* and *health* have failed thee, yet for all this God is the same, and the same toward thee, and *Christ yesterday, and to day, & for ever is the same*: and will not leave thee for any change that can come, if thou leave him not. But you will say, How cometh it to passe then that my *peace* is turned into *trouble*, and my *joy* into *heavinesse*, if God be with me as before? I Ans. This may stand very well with the unchangeablnesse of his *Love*, for *He chastiseth every one whom he loveth, and scourgeth every sonne whom he receiveth.* Hee will have them whom he loveth, to be made conforme to the Image of his Son, who went by his Crosse to his Crowne and suffered before he hee entered into his glory. God can bee with thee in *trouble*, aswell as without it, and he knoweth how

to deliver thee when he thinketh fit; *And faithfull is he who hath promiſed, that hee will not ſuffer us to bee tempted above our ſtrength, but that with the temptation, he will make a way to eſcape.* Thus we ſee, if we have continued in Gods feare; His *Unchangeablneſſe* is great matter of comfort to us in all our croſſes.

Secondly, Suppoſe there be a *change* in us, wee have departed from that feare and obedience which wee owe to God, in that caſe the conſideration of Gods *Unchangeablneſſe* ſerveth to ſtirre us up to preſent the ſecond petition of the PROPHET, namlie, *Turne thou us unto thee, O Lord, and wee ſhall be turned.* It is a ſpurre to repentance. If wee have turned away from God; the unchangeable God will not look upon us as he did before, unleſſe we return unto him. This is his unchangeable *Nature* to render good to them that do good, and evill to them that do evil; *Say unto the righteous, it ſhal be well with him: but woe to the wicked, it ſhall ill with him. Tribulation and anguiſh upon the ſoule of every one that doth evill,* &c. When thy face was toward God, his countenance ſhyned upon thee: now thou hait turned thy back to him, and what wonder that thou find not the beames of the light of his countenance ſince hee is unchangeable? If thou would enjoy his face and favour as before, turne to him againe, and becauſe of thy ſelf thou cannot do it, ſay to him with the PROPHET; *Turne thou me, O Lord, and I ſhall be turned, heale thou me, and I ſhall be healed.* I come now to the ſecond perfection of God, which the PROPHET here conſidereth in him.

9. *His Unchangeablneſs a ſpurre to Repentance.*

IT is his Dominion or Kingdome, implyed in this, *That he is the Lord, and hath a Throne.* Hee meaneth, that hee is the ſupreame Lord, and that his Throne is exalted over all; both theſe belong to him by way of excellencie. There are many lords and kings, but not as hee. The greateſt kings depend from him; *By me kings reigne,* ſaieth he, *Prov.* 8. 13. *Their power is his ordinance,* Rom. 13. and that is their chief dignitie that they ar his anointed, *He ſetteth the Crown upon their heads:* pſ. 21. It is he that hath called the *gods,* pſ. 82. 6. *I have ſaid, Ye ar gods, And he hath their hearts in his hand as the rivers of waters: and turneth them whither he will,* Prov. 21. Beſide, the dominion of

10. *GOD the ſupreame Lord.*

other

other Kings, even of the moſt free Monarchs dependeth in ſome ſort from the ſubjects. They ſtand in need both of their heart, and of their hands, and if they want theſe, what can they do? This is the defect of all earthly Dominion; As the the ſervant ſtandeth in neede of the Maſter, ſo the Maſter ſtandeth in neede of the ſervant, and hath a kinde of dependance from him as *Auguſt.* obſerveth upon the 69 pſal. *Thy ſervant ſtandeth in neede of thy bread. and thou ſtandeſt in neede of his travels*: but it is not ſo with God, he dependeth from none, for he ſtandeth in neede of none; *O my ſoule, thou haſt ſaid unto the Lord, thou art my God, my goodneſſe extendeth not to thee.*

11. *His dominion Univerſall.*

Secondly, This Dominion of God, as it is ſupreame and independent, ſo it is univerſall. Other kings are called ſo with a limitation, as the kings of *France* or *Spayne*, or of ſome other particular Countrey: but God is abſolutlie the LORD and abſolutlie the KING. If thou aſcend to heaven, it is his *Throne*; If thou look to the earth, it is his *Footſtoole*; If thou looke to hell, it is his *Goale* or his *Priſon*. All the creatures are his ſervants, even the unreaſonable and ſenſleſſe creatures; the *fire*, the *haile*, the *yce*, the *ſnow*, the *winds* and *tempeſts* they all obey his Will and do his Commandements: and no wonder they are all his, the *Day* is his and the *Night* is his. *Hee made the Light, and hee made the darkneſſe, hee createth peace and he raiſeth warre*, and in a word, *Hee made and createth all things by the Word of his Power*, which none can reſiſt, and therefore *the very Angels in heaven adore his* Majeſtie, and the wicked ſpirits in hell tremble at his power. His dominion reacheth as to all things, ſo to all that is in them, our dominion goeth no further then the ſuperfice, as it were, of things. And we have rather the uſe of things then the dominion; but the dominion of God reacheth to their verie ſubſtance, which he hath made, & can preſerve or deſtroy as he will. What ſay I of the things that are, even the things that are not, & are only poſſible, are ſubject unto him? He calleth the things that are not, as if they were. If he ſhould call, and but ſpeak the word, they ſhould come forth out of that darknes of nothing wherein they lurke. Thus he is the ſupreame and the true Lord and the King, before whom the glorie and Majeſtie

of all earthly kings is but vilenes, they depend from him and others as we said, he depends from none; they haue some subjects and riches, he hath all. They so rejoice in their crowne & the glorie of it that still they haue their own sollicitudes and feares, and therefore some haue laid down their crownes, but he reigneth in all tranquillitie, securitie and peace. Thus yee haue shortly his Dominion and Kingdome. Now let us see how the consideration of it serveth for the use of the PROPHET, & may serve for ours.

First, The cõsideration of this most perfect Dominion of God, is a most notable comfort against the temptations that are raised in our minds in the time of trouble and adversity, when we think that God hath forsaken us; & hath left us as a prey to our enemies, to be swallowed up by them. If thou be tempted by this, consider first, that thou are the special & as it were the domestick servant of this King, albeit all the subjects of a king be his servants, and that which they have, his in some sort; yet he hath some speciall servants that are nearer to him and more particularlie regarded. He hath particular *houses*, and *possessions*, and *jewels*, and *treasures* of his own, so it is with God, They that feare him, are his particular servants, they are his *House* wherein he walketh, they are his *Vineyard* which he hath planted, and which he manureth, they are his *Jewels* and his *Peculiar Treasure* as he calleth them himself: so it cannot be but they are deare to him.

12. *Comfort hence against troubles.* 1. *reason.*

Secondly, Consider that he is such a *King* as is both willing and able to maintaine his own. Yee know that it is said in the end of the Lords praier, *thine is the kingdome and the power and the glorie.* As the *kingdome* is his, so *glorie* is his, whereof he is jealous aboue all things and as the *glorie* is his, so *power* is his, he is able to vindicate his glorie and to maintaine his servants against all that dare injure them. Earthly kings somtimes forsake their servants for want of power: but the *power* of this King is *omnipotent*, able to secure all his friends and to subdue al his enemies. *If God be with us, who can be against us?* saith the holy Apostle. *Although the kings of the earth would take counsell and princes would gather themselves together, yet he that sitteth in heaven, and laugheth*

13. 2. *reason.*

&c

arthem and hath them in derision. He can break them with a rod of iron, and dash them in pieces like a potters vessel. His *rod* is the rod of strength, *he rules in the midst of his enemies, and stricketh through kings in the day of his wrath* Psalm. 110. So then if we believe that we have such a Lord and such a king, why do we fear for the terrours & troubles of this world? Hear what DAVID saith Psalm. 99. *The Lord reigneth let the people tremble.* Suppose all the people of the world conspired against thee, these three words stedfastly believed, *the Lord reigneth*, is enough to give thee comfort and courage. Whatsoever injuries are done this Lord seeth and will redresse and revenge in his own time. *The Lord reigneth* saieth that same DAVID Psalm. 93. *His throne is established, the floods have lifted up, O Lord, the floods have lifted up their voice, the floods have lifted up their waves. The Lord on high, is mightier then the voice of many waters, yea then the mightie waves of the sea.*

But it may be thou will say to me, how cometh it to passe the that the servants of this great King are so many wayes afflicted and troubled? Consider I beseech thee, that in al thy afflictions he hath a supreame hand. Now all that thou hast, is his; & he may do with his own what he will. Thy *wealth*, thy *promotion*, thy *children*, yea thy *life*, is his: he gave all & he may take back againe all when he will. These things he hath but committed unto thee, reserving stil the dominiō of them to himself, & therfore may require them back againe at his pleasure. Beside I appeale thy own conscience, did ever any thing befal thee so grievous in thy life, but thy sinnes deserved as much, yea a thousād times more? lastly consider, that as he is a most absolute, so he is a most *Gracious* Lord and most *wise*, who dealeth with us so here as he knoweth is most fitting for our eternall well. He looketh not only to that which is present but also to eternitie, and afflicteth us here that hereafter it may be well with us for ever. *We are iudged by the Lord, that wee perish not with the world.*

14. *Why He permitteth our affliction.*

15. *His power to convert us.*

Secondly, the consideration, of this great dominion of God it giveth us confidence to put up the second petition of the PROPHET and to say with him; *turne thou us O Lord, and we shal be turned.* This great Lord and King hath power of the *soule* & *spirit* aswel as the *body*, & can work upon it no lesse then upon

the *body*, the power of earthly kings reaches no further then the *body*, they cannot draw the *heart* effectually and infalliblie, but God can ſubdue the heart unto his *ſcepter*, and can make them that were averſe and unwilling to be a willing people. Pſalm. 110. *He can enlighten the minde, create a clean heart, and renew a right ſpirit. He can take away the heart of ſtone and give us a heart of fleſh, he can put his ſpirit within us, and cauſe us to walk in his ſtatutes and keep his Iudgements.* Paul was a *perſecuter*, but no ſooner did the heavenly light of this great Lord ſhine upon him, no ſooner did his hand touch his heart, but he cryed out, *Lord what will thou haue me to do?* Before he was his enemie & perſecuter, now his obedient ſervant, and acknowledgeth him to be the Lord, and ſeeketh no more but to know what he would haue done, or what he would have him to ſuffer, profeſſing that he was ready to obey. So albeit thou have turned away from this Lord, yet diſpaire not, he is ſo infinitely *good* and *powerfull*, that he can, and will turne thee back againe to him. if thou ſeek it of him; as thou ought. Which the Lord grant unto us, and that for the merits of Chriſt Ieſus: To whom. &c.

SECOND SERMON UPON
Lamentations of JERIMIAH Chap. V.

Verſ. 19. *Thou O Lord remaineſt for ever, and thy throne from generation to generation.*

Verſ. 20. *Wherefore doſt thou forget us for ever, And forſake us ſo long time.*

Verſ. 21. *Turne thou us unto thee O Lord, And we ſhall be turned: renew our dayes as of Old.*

1. *propoſition of the point intended.*

The holy Prophet, in theſe words, as we ſaid before, preſenteth to God a fervent prayer for his church, of whoſe diſtreſſe he had made a moſt pitifull complaine in the words preceeding. He prayeth for two things, firſt that God would reſtore his favour and the former fruits thereof unto his people.

This

This he ſeeketh firſt, ſecretly by a loving expoſtulation, *wherefore doſt thou forget us for ever &c.* And thereafter expreſly and directly, *renew our dayes as of Old.* The ſecond thing which he prayeth for, without which the firſt could not be had, is their converſion or turning againe to God, *Turne thou us unto thee O Lord, And we ſhall be turned.* The ground of theſe petitions, & of his confidence to be heard in them is ſet down in the firſt verſe, and it is Gods own nature and the perfections thereof, *Thou O Lord &c.* Here three things are aſcrived to God. Firſt *immutabilitie.* Secondly *a dominion* and *kingdome.* Thirdly *eternitie*, which belongeth to himſelf and to his kingdome. *Thou O Lord*, ſaieth he, *remaineſt for ever, and thy throne &c.* Of the ſecond and firſt we haue ſpoken already: let us come now to the third. Which we ſhall handle in this order; firſt we ſhall ſhow what this *eternitie* is. Secondly that it belongeth both to God and his kingdome. Thirdly we ſhall give you the uſes of this doctrine.

To come to the firſt, yee are to underſtand that the *eternitie* of God, which is the only and properly ſo called *eternitie*, is not a thing diverſe from his nature or eſſence. There is nothing in God which is not God, and one and the ſame with his divine nature. So the *eternitie* of God is nothing elſe but his own divine *eſſence* or *exiſtence* conſidered as it abideth & perſevereth indeficiently & unmeaſurably without beginning or end. Wee cannot conceive this indurance of God but with a reference to the time of indurance of the creatures, as we cannot conceive the *immenſitie* of God but with a reference to a bodily ſpace, wherein the creatures are or may be, and therefore the *eternitie* of God as conceived by us, includeth a reference to the duratiõ & continuance of other things, whereas in it ſelf it differeth from them infinitelie.

2 *Eternitie is one with Gods eſſence.*

We cannot conceive eternity but after the manner of time.

For the more particular underſtanding of this point ye are to conſider that the *eternitie* of God hath three notable properties. Firſt it is ſuch a duration that hath neither beginning nor end, but is altogether unmeaſurable time may be meaſured, and is meaſured by our minds, and uſed as a meaſure of the continuance of other things. It had a beginning, and ſince the beginning of it 6000. yeares are not as yet paſt. But if we ſhould go

3. *It is unmeaſurable.*

beyond this time 100000. years, yea millions of ages, we should come infinitely short of *Eternitie* which hath no beginning at all. So time shall haue an end, but if we go beyond that end as many millions of ages as there are stares in heaven, pickles of sand on the sea shoar, drops of water in the ocean, yet are we infinitely short of the length of *eternitie*, which hath no end at all. So it is an indurance simplie and altogether unmeasurable.

4. *It is all at once.*

The second propertie of it, is that it is such an indurance as hath no fluxe in it, no succession of one part to another, but is all at once & altogether indivisible. Time ye know is a fluid & passing thing, One part of it is gone, which we call time bypast, another part is yet to come, and a moment only is present which hath no abiding, but passeth away incontinent. Such are our joyes also that are in time, they remaine not, though we would faine arrest them, they are no sooner come but they are gone, and no sooner braid as it were, but they die. It is farre otherwayes with the *eternitie* of God, and with that which is truly eternall. Here nothing is bypast, nothing to come, but all at once abiding, steble and stadfast. It is true we imagine two parts in *eternitie*, one already bypast before all ages that we can conceive, another as yet to come behinde all ages that we can imagine: but indeed there are no such parts in *eternitie* which is as it were a standing and permanent moment. In like manner when we speak of God, we say, that he was, that he is, and is to come; but thus we speak in reference to the things that haue beene or shall be, with which his being doth exist, otherwayes if we will speak of him as he is in himself; Words of the present time belong properly to him. All that which we conceive in him as extended throughout the tract of infinite time, is in him united & gathered altogether at once. As his *immensitie* gathers al his *greatnes* together as it wer in a point, so his *eternitie* gathereth as it were all his *duration age* and *life* into a moment, without any division or succession. Hence no *vitall act*, no *knowledge*, no *thought*, no *love*, no *hatred*, no *liking* nor *disliking*, no *ioy* nor *blesse* is in God now, which was not in him from all *eternitie*, whereas the thoughts and words and affections of men & angels succeed one to another. There is nothing that we can conceive

conceive which is to be done, which is not already done with God. Nothing concerneth us, which is not there already determined and tranſacted. There we and all our actions are numbred and weighted. There our eternall *reward*, or eternall *puniſhment* is prepared, and in a manner already given. There wee reigne in glory with God and his angels, or burne in flames of fire for ever with the devill and his angels. So *Eternitie* ſtill ſtandeth and remaineth, whereas in *Time* there is a continuall fluxe. I may compare *Eternitie* and *Time* to the *Banke* and the *River*. The *Banke* yee know ſtandeth ſtill, but the *River* floweth under it continually: one part having paſt already, & another comeing in the roome of it; *Eternitie* is, as it were, the *Banke* ſtanding ſtedfaſt, *Time* and the *Things temporall* are, as it were, the *River* running and flowing under *Eternitie*, one part having paſſed, and another ſucceeding in place thereof. And ſo yee have the ſecond propertie, which is very wonderfull.

5. *It is ſo of it ſelf.*

The third propertie of it is, *That of it ſelf it hath theſe former perfections, of it ſelf, and without dependence from any other.* God who is *Eternall* and *Eternitie* it ſelf, is unmeaſurable in his indurance, and in all his perfections united and gathered together at once. Hee hath this, I ſay, of himſelf, and by vertue of the inward perfection of his *Nature*, independently from the will of any other. His *Indurance* leaneth not to any other thing, but one the contrare, is the ground and foundation of the continuance of all other things, & that inexhauſted *Fountaine* from which the duration of the creatures, and of all the branches thereof, flow: and that ſo far forth, that the *indurance* of any other thing cannot be ſo much as conceived or imagined without dependence from it. This is the third propertie.

6. *It maketh good or evil infinitely better or worſe.*

Before wee go hence, wee may remark that this is the nature of *Eternitie*, to make every thing good or evill, infinitely better or infinitly worſe. This it doth firſt in reſpect of the infinite *indurãce* of it. Ye know that any thing which is good, is the better the longer it continue. That good which continueth a week, is better then that which endureth but a day, and that which continueth a yeare, is better then that which continueth but a week; but if it ſhould continue an hundreth yeare, it

should bee yet much better: if then this good of *Joy*, or *riches*, or *honour* continue for ever, it must needs be infinitely better then that which endureth but for a time. So on the other part, The Evill which continueth a week, is worse then that which continueth but a day; and if it continue a yeare, it is yet worse: but if it endure for ever, it is infinitly worse. 2. *Eternitie* maketh the good or evill upon which it falleth, infinitly better or worse, by reason it gathereth together at once, in some measure, all the good or evill which is in such a thing, and maketh it in some manner to be apprehended & felt at once. It is true, The *Eternitie* of the *joy* or *paine* of the creature, doth not unite and collect the good or evill, as the *eternitie* of God; yet in some sort it doeth it. *Eternitie* of *joy* in the blessed, includeth an assurance of never losing their joy, which maketh all that joy which is in *Eternitie* to bee in a manner present every moment: so *eternitie* of *paine* in the damned, includeth a certainty that there shall never be any ease or end of it, which being alwayes before the eyes of the damned, maketh the whole weyght of eternall paine to presse them as it were at once. This much of the first point. I come to the second, to shew that this *Eternitie* belongeth to God and to his kingdome.

7. *It belonges to GOD.*

First, that it belongeth to God, is most cleare. *Hast thou not known, hast thou not heard? that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary?* Isai. 40. 28. so Isai. 57. 15. He is called *The High and lofty One that inhabiteth eternitie. What else is the riches and treasure of God? but Eternitie*, saieth TERTULL. There is nothing more proper unto God, or which is more fit to expresse his divine Nature.

8. *His Kingdom never began.*

Neither doth this *Eternitie* belong only to Himself. *Thou O Lord, remainest for ever*, saith the Prophet here, *and thy throne from generation to generation. Thy kingdome is an everlasting kingdome, and thy dominion endureth throughout all generations*, saieth DAVID, psal. 145. If wee look to the ages bypast, before all ages, even from *eternitie* God is King and Lord. There is indeed some difficultie in explaining of this. *Dominion* importeth a reference to subjects; now the creatures which are subject to God, were not from *eternitie*, but made in time, and therefore in

It would seeme that *Dominion* agreeth not to God but in time. TERTUL. moved by this argument, granteth that the Tytle of *LORD*, belongeth not to God but in time: *The Name of GOD*, saieth he, *is a Name of nature and substance, and therefore belongeth to GOD from eternitie: but the Name of LORD, is a Name of dignitie and authoritie which God hath over the creatures, & therefore as they were not eternall, so this name agreeth not to him from eternitie.* S. August. in his 12. book of the City God and 15. chap. in modestie refuseth to determine this question. *Upon the one part* he saieth, *that he dare not deny but God was LORD from all eternitie, and on the other part* he saieth *it is hard to conceive this, since Dominion importeth a respect to the creatures, which began in time.* But if we consider well, we will find that the question is rather verball then reall. For clearing whereof ye are to understand that there are two things imported by the *Dominion* of God. The first which is the chief and principall is his power over all things that actually are, or are possible. The second is a reference unto the creatures subject unto God. This belongeth unto God but in time: but it is nothing else then an outward & secondarie respect: that which is inward and principall in the *Dominion* of God to wit, his *Power* was from *eternitie*, and therfore he is truly from *eternitie* LORD. His *Dominion* is grounded on his *Power*, which is one with his essence and that is *eternall*. Neither is it the creatures that actually are, who alone are subject to him. Even the things that are not, ar under his *Dominion*: he calleth the things that are not, as if they were. They obey his commandement; and commandement presupposeth *Dominion* by vertue whereof it hath power. Thus the *Dominion* of God was from all *eternitie*.

Secondly, If we look to following ages, this *Dominion* and *Kingdome* endureth afrer them to all *eternitie*. This is true both of Gods *Kingdome* generally and particularly considered. That is the *Kingdome* of his *Power* (as it is called) by which he commandeth and ruleth all things. It is certaine this *Kingdome* shall never end: for God shal ever have supreame power over things that are, or are possible. His particular *Kingdome*, is that whereby he reigneth in his church, and this also shall have no end. 9. *It shall never end.*

Hence

Hence the Angell speaking of our Saviour LUKE 1. saieth *He shall reigne in the house of Jacob for ever, and of his kingdome there shall be no end.* Wee must not think that this *Kingdome of* God and Christ shall end, when this World endeth, no, it shall be most perfected and established, when all other *Rule, Authority* and *Power* shall be put down. Here it is the kingdome of *grace*, God ruling in the hearts of his servants by his Spirit & grace: hereafter it shall be the kingdome of *Glory*, wherein the glory of Gods *Wisdome, Mercie* and *Power* shall be manifested in the eternall salvation of his own, and the glory of his *Power* and *justice* shall appeare in the eternall confusion of his enemies. Now the *Kingdome* of God is, but not peaceable: now his enemies are overcome, but not wholly rooted out and trampled under foot. Sathan remaineth yet, *and goeth about like a roaring Lyon, seeking whom hee may devoure.* *Sinne* and *Death* remain. As yet there are many that rebell against the *Law* of God, and dispise his *Commandements*: but all these enemies shall be hereafter rooted out: *Sathan* with his angels shall be chained in hel, and shall have no more leave to tempt. *Sin* shall be banished also, in the godly it shall not be. Their flesh shall no more resist the spirit, and the spirit God: and the *wicked* shall have no more liberty to commit any new sin. *Death* shall be rooted out by the resurrection, so that we may then sing, *Death is swallowed up in victorie, O death, where is thy sting? O grave where is thy victorie?* Lastly, *wicked men* the rebels of this great KING, and disobedient to his Will, shall be subjected to eternal paines against their will, whereas the servants of God shall be advanced to the participation of his eternall glory. Thus this his *Kingdome* shall be *Eternal*, and not only so in respect of himself, but also in respect of his servants. *Feare not little flock*, saith our Saviour, *it is your Fathers will to give you a kingdome. To him that overcometh will I give* saith he. Rev. 3. *to sit with me in my Throne, even as I overcame, and sit with my Father in his Throne. Come yee blessed of my Father* (shall he say at the last day,) *and receive the kingdome prepared for you* &c. This much of the *Eternitie* of the *Kingdome* of God: I come now to the uses of the *Doctrine*.

Fifth, The consideration of this *Eternitie* of God & his *Kingdome*,

dome, ſhould teach us to diſeſteeme the things of this World, which are but fraile and momentanie: ſuppoſe they endured never ſo long, yet at laſt they have an end; and when that end is come, they are, as though they had never been. Put the caſe thou had all the *riches*, and *pleaſures*, and *honours*, and *dominions* of the World, yet theſe ſhould end, and being ended leave thee nothing but a ſad and ſorrowfull remembrance of them, and the more ſad and bitter, the more ſweet and deare they were to thee when thou had them. I will yet ſay more, theſe things not only have an end, but alſo end ſuddenly to us. Their continuance is moſt uncertaine and ſhort. All our enjoying of them is grounded upon this mortall life, and how fraile that is, wee know by experience, and *S. Jam.* teacheth us, Chap. 4. *Go to now*, ſaieth he, *yee that ſay to morrow wee will go to ſuch a City, and continue a yeer, and buy, and ſell, and get gain. And yet know not what ſhall be to morrow: for what is your life? but a Vapour that appeareth for a little whyle, and then vaniſheth away.* Now the life being ended, all this World endeth to us. That which our Saviour ſaieth of the *ſoule*, I may ſay of the *body* alſo; *What profite is it to a man to gaine the whole World, if he loſſe his bodily life?* More, our *health* is more uncertaine then *life*, and without it we can enjoy no worldly thing. Take *health* from a man, & what availe all the treaſures of the earth? Set the moſt daintie *diſhes* before him, they are *loathſome*. Bring his *Wife*, *children* & *friends* unto him, their ſight is often *grievous*. Let him remember his former *pleaſures*, it breedeth nothing but *bitterneſſe*. In a word, What is the whole man but, as it were, an *earthen veſſel*, which God in whoſe hand is a rod of *Iron*, is able to daſh in pieces when he will. Albeit an *earthen veſſel* were never ſo pleaſant: painted, perfumed, adorned with flowers, a crown ſet upon it, yet if it be ſtricken with a rod of *Iron*, it goeth in pieces; ſo it fareth with theſe earthen veſſels of our *bodies*. Though we had the *vigour* and *ſtrength* of youth, the *prudence* of the aged, the *knowledge* and *eloquence* of the learned, the *treaſures* of the rich, if God but touch us with his rod, it is enough to beat us to powder. Why then ſhould we ſet our hearts upon theſe things that are ſo fraile and vaine? We trouble our ſelves about many

10. *The vanity of earthlie things.*

things which are needles and worthles, *but there is one thing only necessarie, even to provide for that good part, which shall never be taken away.*

11. *Cōfort to the godly against travels.*

Secondly, The consideration of *Eternity*, and of that *Kingdome* wherein God shall reigne in us, and we with him for ever, should encourage us against *travailes*, and comfort us against all *troubles* wherewith wee encounter here. First it should encourage us against all our *travailes*. Our flesh is ready to faint under the burden of pains and travailes, that must be endured in the service of God: but all that wee endure this way, should seeme light if righty compared with the reward of this eternal *Kingdome*. In it is eternall *rest*, And *Eternall rest* saieth holy AUGUST. *is worthie of eternall travelst*. Yee see what travailes *Souldiours* are content to undergo for the hope of a small gaine. They go to warre in their youth, they continue, it may be, almost al their dayes, that they may gaine some little thing to sustaine them in their old age: which both is short and uncertaine; yet what are they not content to suffer for this? What *hunger*? what *thirst*? What *heat*? what *cold*? To how many *dangers*, *necessities* and *wounds* do they expose themselves? Alace should not we be content to suffer much more for this glorious and eternal *Kingdom*? A *Kingdome* wherein we shall be equal with the angels, wherin wee shall be joynt heirs with Christ, yea wherein wee shall bee made one spirit with God, enjoying his infinite *Essence*, and entered into the fulnes of his *joy*, wherein we shall continue not an hundreth or a thousand years or ages, but unto all *eternitie*. What travaile or pains can we take in serving God, which may be compared with this *glory* and the *eternitie* of it?

12. *Cōfort against troubles.*

Secondly, This should also comfort us against our *troubles* & *afflictions* that we meete with in the service of this great King. Heare what S. PAUL saieth Rom. 8. *I reckon, that the afflictions of this present life, are not worthie to be compared with that glory that shall be revealed in us.* And againe, *The light afflictions that endure but for a moment, worketh for us a farre more exceeding and eternall weight of glory.* Blessed are these *sufferings* which draw after them this great & eternall *Reward*. Blessed is that *hunger* and *thirst*, which bringeth us *to be satisfied with the fatnes of Gods house*,

houſe, and to drink of the rivers of his pleaſure for ever. Bleſſed is that *contempt*, which is followed with eternal *honour*. Bleſſed is that *povertie*, which is followed with eternal *treaſures*. Bleſſed is that *ſorrow*, which is followed with eternal *joy*: we ought not therfore to faint for the miſeries & diſtreſſes that we meete with here, for God and his righteouſneſſe. We may not think that he forgetteth or forſaketh us becauſe we are expoſed to them: he looketh to this *eternitie*, for which by theſe ſufferings he prepareth us. Who could be more miſerable then *Lazarus*, who was full of ſores, & could not haue ſo much as the crumes that fell from the rich mans table? who ſeemed more happie then the rich man, who ſwimmed in wealth and pleaſure: yet now experience teacheth, that farre more bleſſed were the ſufferings of the one, then the pleaſures of the other. Now *Lazarus* findeth being in *Abrahams* boſome, where he ſhall bee to all *eternitie*. The trueth of our Saviours ſayings. *Bleſſed are they that hunger and thirſt for they ſhall be ſatisfied: Bleſſed are they that mourne for they ſhall be comforted.* So, *They that wandred in ſheepſkins and goat skins, in dens and mountains and caves of the earth afflicted, deſtitute, & tormented.* Heb. 11. 37. 38. Would haue ſeemed to haue been men forſaken of God. But indeed were deare unto him: and Now find by experience, *That bleſſed are they who are perſecuted for righteouſnes, for great is their reward in heaven.*

13. *Terrour to the wicked from eternitie.*

Thirdly, The conſideration of this *eternitie* ſhould make all men to tremble and feare to offend God, the effects of whoſe wrath are everlaſting. If thou be the enemie of God, thou ſhall be deprived of his Eternall Kingdom, & there can be no greater loſſe, for it is the loſſe of an infinite and eternall good. Thou ſhall be ſubjected to moſt grievous and eternall paine. *To the fire that never ſhall be quenched, to the worme that never ſhall die.* In a *priſon* eternall, and in *darknes* eternall. Who would for all the *joyes* and *honours* and *riches* of this world be content to burne a hundreth year in *fire*, and yet take a thouſand and ten thouſand millions of ages from *eternitie*, and it is as freſh to begin as it was before. O dreadfull *eternitie*! who is able to conceive the *greatnes* of it? what *ſtrength* of man or angell is able to endure the burden of it? Alace we are afraied of *nakednes*, *povertie*, and

contempt here. These seeme to vs so terrible monsters, that to eschew them we care not what we do, even against God, and against conscience: but what are these to eternall *fire* and to eternall *darknes* and to the eternall companie of the *Devill* & his *Angels*. Would God this *eternitie* were alwayes before our eyes and deeply settled in our hearts. It alone were enough to beat down all our *pride*, to breake the hardest heart, and daunt the stoutest courage of bold & impenitent sinners. It alone were enough to make us detaste all wickednes frō which this eternall evil springeth. Who would delight in the fulfiling of his *Lust*, if he considered deeply that his *Lust* will kindle a fire, which will burn both the *soul* & the *body* for ever, & that it will breed a worme which shall ever live to torment him? who would delight in the inordinate desire of *riches*, if he considered, that this *is the roote of all evill*, which whill men follow after, pierceth them through with everlasting sorrowes, and maketh them to fall into a temptation and snare, and in many foolish and noysome Lusts, which drowne men in everlasting *Perdition*.

14. *Tyme should not bee spent idlely.*

Lastly, The consideration of this *eternitie* should make us carefull of the right use of this present time. Since though it be but a moment; yet from the use of it our eternall well or wo dependeth in particular. First this should make us carefull, not to misspend our time in things unnecessare & unprofitable. The time is short and precious in respect of the use of it; then are still hasting to the *Tribunall* of the great Iudge, who is to passe an eternall sentence of thy *Bodie* and *Soul*: what folly then is it, to spend the short time upon things, which will availl us nothing then? Hee might be justly accounted a foole, who having occasion of a market, wherin he might gaine as much as might make him rich all his life time, would go and spend all his money and time in buying of trifles of no worth: Even so is it with vs who waste our time by sport or idle cōference, things not only unprofitable but also hurtfull, whereas imploying our time aright we might treasure up to our selves a good fundatiō against the time to come, to lay hold upon *eternall life*.

Secondly, This should teach us not only to abstain from vain things, but also earnestly to apply our hearts to the doing of

these

these things which may further us to the obtaining of this eternall *Kingdom*, Wee cannot come to this glorious *Kingdome*, unlesse GOD reigne here in our hearts, by his Grace and Spirit moving us to subject our selves to his Will and Commandements. Who had better right to the *Kingdom* of God the his own chosen and peculiar people the *Jews*? They are called the children of the *Kingdom*. Math. 8. 11. The *promise* of it was made to them. The means of attaining it, were so liberally offered unto them, that they were in a manner already in possession of it: and yet our Saviour sayeth. *That many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Iacob in the Kingdome of Heaven. Whereas the children of the Kingdome shall be cast out.* To wit for disobedience to the will of God. *When they ceased to hallow the Name of God*, saieth S. CYPRIAN. *God continued his Kingdome no longer with them.* Let us not therfore flatter our selves with a vain hope of this *Kingdom*, if wee walk not in the high way of wel-doing which leadeth unto it. If God reign not in our hearts by his *Grace* here, we shal never reign hereafter in *Glory* with him. Good reason it should be so. If we do otherwayes, we but advance the *Kingdome* of *Sathan* his enemie: what is *drunkennesse, whoredom, malice, pride, oppression &c.* But the pillars of the devils *kingdom*: when we follow after these things, we set up his thron in our hearts, howsoever we professe our selves to belong to the *Kingdome* of God, & say daylie with our mouths, *Let thy Kingdome come.* No wonder therefore that he deprive such of his *Kingdome*, and give them their portion with him whose subjects, or rather slaves they have been. The Lord make us mindfull of these things & that for the merits of Christ Iesus to whom &c.

15. *It should be implyed in wel-doing.*

A SERMON UPON the XXVI. Chap. of ISAIAH.

Vers. 3. *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.*

Vers. 4. *Trust yee in the Lord for ever: for in the Lord IEHOVAH is everlasting strength.*

1. *Intention of the Prophet.*

THese words are a part of a *song* endyted by Gods Spirit to ISAIAH, and delivered by him to the people of God, not only for the comfort of them who were then, but also, for the comfort of all them who in following ages should bee in like manner distressed. The PROPHET had foreseen, and had foretold also, that great *calamities* were to come upon the people of the *Jews*, then Gods Church; Namly that they should be lead in captivitie to *Babylon*, & there, should be forced to endure what the furie of a cruel enemie, pleased to inflict. The consideration of this, before it came to pass & much more the feeling of it afterwards, might have swallowed up that people with griefe & dispair. Therfore the holy PROPHET endyts to thē this *song* of *thanksgiving*, not only that they might praise God after this māner, when they should be delivered, but also, that in the time of their distresse, their hearts might bee comforted and strengthned by the gracious *Promises* set down here, their childrē might be brought up in this hope, & both the one & the other, though banished, and as it were dead men, might espy as it were, *Light in Darknes, and Life in Death, that their comfort might be the more full*; He praiseth God, he sheweth Gods gracious Purpose towards his people, instructeth them what to do, and exhorteth them to the performance of these duties which were required upon their part, to make them partakers of the *Promises*. All this he setteth down be way of a *song*, that it might be the more easily learned, the more firmly retained, & the better remarked by all *posteritie*. There is nothing in holy scripture, which is not excellent both for matter and words. But the *songs* of it especially excell, and of this kind there is none in all ISAIAH but this, and that of HEZEKIAH in the 38. chap. for that which is called a *song* in the 5. chap. though it have the matter, yet hath it not the *forme* and *style* of a *song*, as this, and that other before mentioned. This much shortly for the *generall*. I am come now to the words.

2. *Division.*

Thou will keep him &c. In these words first is set down a gracious promise with an eye to the *calamities* of the *Jews* that wer shortly to ensue as was said. *Thou wilt keep him &c.* 2. we have an exhortation to them and to all the godly to put their confi-

dence

dence alwayes in God. *Trust ye in the Lord Jehovah for ever &c.* 3.
To returne to the first, we have in it first the benefit promised, *The first part.*
to wit, *That God will keep in perfect peace*, secondly the *description* of them whom he will so preserve, even *them whose mind is stayed on him & that trust in him. For thou wilt keep him &c.* First a little of the words then of the matter. The words are pregnant. *peace* is doubled in the originall. *Thou wilt keep him in peace peace. &c.* In the hebrew language *Peace* is used to signifie not only that which we call so, but also the *aboundance* and *affluence* of all the good which we can wish, & the word is redoubled in this *place* to signifie the *Greatnes* or *Perfection*, the *Continuance* and *Perpetuitie*, of this *Peace*. Secondly it is not said only that God will give this *peace*, but that he will keep a man in it, and the word is pregnant signifying to *preserve*, to *defend*, to *confirme*, that every way the *joy* of the godly may be full. But let us now come to the matter.

First, *Peace* is promised. *Peace* is all that which a man desi- 4.
reth. All the endevours, all the actions of men bend to this, *Peace sought by all.*
even of them who are most turbulent, by *fire* & *sword* they seek for that *Peace* which is pleasant in their eyes. Everie one that followeth his own will doeth or undoeth what seemeth good to him, persueth after *preferment*, *riches*, *pleasurs*, but seeking *Peace* and *Rest* which he imagines he will obtain, when he gets that which he desireth. Wherefore doth the greedie man toile and tormoile day and night, but that he may say in end with the *Rich man* in the gospell, *Soul take thy rest, thou hast much laid up &c.* In a word the desires of our souls ar, as it wer, their *motions*, and their *Love* their *weight*, whereby they are still poused and moved in the persute and seeking of that which will give them *Rest* and *Peace*, which if they could obtaine they should be happie, for let the heart of man have once true *Peace* and *Rest*, and it needs no more. But what is this *Peace* that is promised here you will say?

It is not the outward or worldly *Peace*: for this promise is 5.
made to men compassed about with worldly *troubles* and *calami-* *Out-ward peace not meaned here.*
ties. The Church in this *song* professeth so much her self. *O Lord our God say thou*, Vers. 13. *other Lords besids thee have had dominion*

over us: and againe, *Like as a woman with child, that draweth neer the time of her delivery, is in pain, & crieth out in her pangs: so have we been in thy sight, O Lord, We have been with childe, we have been in paine, we have as it were brought forth winde, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.* So by the way, ye may remarke, that the people of God notwithstanding of this promise hath not alwayes that outward *Peace* and *Plenty* which follow it. Our Saviour Iohn 16. telleth his disciples *That though they should have peace in him, yet in the world they should have tribulation.* So in the time of the Babylonish *captivitie* which the PROPHET looketh unto, there appeared nothing but *wrath*, and, *warre*, and, *blood*, and, *miserie* in the words & actions of God towards his people. *If the people of God rebell against him and vex his holy spirit*, Isa. 63. *He turneth in some sort their enemie & fighteth against them.* If DAVID sinne against God, *He breaketh his bones & turneth his moysture into the drought of the summer.* IOB was a perfect man, *doing good & eschewing evill* yet when it pleased GOD to exercise him, that the graces wrought by his Spirit in him might appear & be the more perfected, *He made his terrours to march in array against him, and did write bitter things against him, making him to possesse the sinnes of his youth.* Iob 13. He did write, as it were, books against him, & drew, as it were, in his conscience the characters of his *wrath*.

6. *GOD'S people have it not alwayes.*

Hence, It followeth first, that the outward *trouble* & *distresse* of any people, or of any man, is not a sure argument that God hateth & hath rejected them. The Church in the 44. Psal. Saieth: *Thou hast covered us in the place of dragons, and hast covered us with the shadow of death. For thy sake are we killed all the day: and counted as sheep for the slaughter. Yet have we not forgotten thee neither have we dealt falsly in thy covenant. Our hearts have not turned back, neither have our steps declined out of thy way.* It is true that these outward *troubles* are comonly the effects of Gods anger against our sins, but that standeth well with his love to our persons. *For whom the Lord loveth he chastiseth.* Heb. 12. Hence the Church in the 7. of Micah 8, 9, 10. *Rejoyce not over me, O mine enemie: when I fall, I shall rise againe: when I sit in darknesse, the LORD shall be a Light unto me. I will beare the indignation of the*

LORD

LORD, because I have sinned against him, until he plead my cause, & execute judgement for me: and for that is mine enemie shall see it, and shame shall cover her which said, where is the LORD thy GOD.

Secondly remarke, If Gods own people be not exempted frō outward *troubles* and *calamities*, what may the wicked look for? *If judgement beginne at the house of God, what shall the end of them be who obey not the Gospell?* If it be so with Gods children, who are the children of *Peace*, what *trouble* and *indignation* shall be to them, who are the children of *disobedience* & *wrath*? flatter not thy self therefore with thy present *Peace*, wo to thee if thou continue in sinne, and have not made thy *Peace* with God, *He hath whet his sword, he hath bent his bow and hath made ready the instruments of death.* The time cometh wherein thou shalt find such *terrour* in his face, that thou shalt wish the hils and mountains fal upon thee, rather then that thou should be made to looke upon it. All the creatures in like manner shall fight against thee to revenge the quarrell of God, none of them contributing so much as a *drop* of water to quench the heat of thy tongue. Now let us proceed and see what is the *Peace* here spoken of.

7. *Dreadful state of the wicked.*

Since it is not the outward *Peace*, as we have said, and yet is a *Peace* promised to the Saints even in this life, it must needs be the inward *Peace* and *tranquillitie* of the minde which they enjoy here. This *Peace* is nothing else, but such a state of the mind whereby it is so disposed, that it is not shaken, either with *prosperitie* or *adversitie*, but being stayed on God, hath *Rest* and *repose* in him whatsoever fall out, even as the needle touched with the *load stone*, resteth when it looketh to the North, or as the earth or water rest when they come to their own place. Of this *Peace* our Saviour speaketh when he saieth Ioh. 14. *Peace I give you, my Peace I leave with you.* This is that *Peace* of God, *which passeth understanding, & which keepeth our hearts & minds in Christ Iesus.* It is so great a benefite, that our *understanding* is not able to cōprehend it. It keepeth or goardeth as a *bulwark* our hearts & minds, our hearts that they turne not away from *righteousnes* or *pietie*, by any *temptation* or *persecution*, our minds that they fal not away to *errours*, and that in Christ Iesus, that we may abide in him, and be more and more joined to him. It maketh us fit

8. *Inward peace of minde here understood*

to discerne the *truth*, for it clears the minde which cannot see aright, when the eye of it is troubled. It giveth joy to the heart; *For a calme and peacable minde is a continuall feast*. It raiseth up in us *confidence* and *magnanimitie*. As *confidence* begetteth *peace*, so *peace* increaseth this *confidence*. When a man considereth that he is at one with God, hath him to be his friend & Father, who hath a most loving & tender care of his children: when, I say, a man considereth, weigheth and believeth this, hee committeth himself wholly to God, that he will guide him aright in all his wayes, and defend him against all his enemies. Thus ye see what the *peace* is which here is meaned; Now let us see whence it is.

9. *God alone giveth it.*

Thou, to wit, *O Lord*, saith the PROPHET, *will keep* &c. First. It is the Lord alone who giveth and keepeth this *peace* in us. Hence it is called, *The peace of God*, and he is called *The God of peace*. To proclaime *warre* or *peace* hath been accounted the prerogative of Kings: Now God is, *The King of kings, & Lord of lords*, and therefore to him alone belongeth to settle *peace* especially in the soule. Hee is the *Judge*, and therefore to him belongeth to pronunce this sentence of *peace*. If a man be arraigned before a *Judge*, his minde is not quieted, though all the standers by encourage him, and bid him be of good comfort, till he heare *absolution* out of the mouth of the *Judge*. So God is the supreame *JUDGE* of the World, before whom wee stand guilty, & till he speak *peace*, ther is no solid *calmnes* in our minds. Beside, our hearts naturally are full of *trouble* and *tormoyle*, and therefore cannot have *peace* unlesse it be created in them. Now this is the proper work of God who saieth, *Isai.* 57. to this purpose, *I creat the fruit of the lips, peace, peace to him that is a far off*. Lastly, so long as sinfull *corruption* is not healed in our soules, their wound remaineth greene, which suffereth us to have no rest. Now it is God alone, who can heale the soules, and therefore it is he only who can give *peace* to it. Thus the working of this *peace* in us, is the peculiar work of God. If he stand by, no man nor angell can give it. Hence DAVID even after the tydings of *peace* brought unto him by NATHAN cryeth yet to God for peace and joy, *Make me to heare the voyce of joy and gladnesse*.

gladneſſe, that the bones which thou haſt broken may rejoice.

Upon the other part, as it is God alone who giveth this *peace*, ſo for our comfort wee are to know, that hee can eaſily give it, and keep and preſerve us in it. It coſteth him no more but a word, if he but ſpeak *peace*, wee are ſure to have it. *I will heare what the Lord God will ſpeak, hee will ſpeak peace unto his people.* If he but ſpeak the word it is done. To this purpoſe we have a notable place *Iſai.* 44. There the Lord is thus deſcribed. *The Lord who ſaieth to Jeruſalem, be thou inhabited, and to the cities of Judah be yee built, that ſayeth unto the depth be dryed up, & that ſaieth to Cyrus his ſervant, thou art my ſheepherd, and ſhalt perform all my pleaſure.* So the Lord needeth no more but a word to build *Judah*, to make *Jeruſalem* inhabited, to remove all impediments out of the way of his people, & to perſwade the heart of *Cyrus* an heathen man to be their nurſing father. Thus *Pſal.* 44. the PROPHET ſaieth to God, *Thou art my King O God: command deliverance for Jacob.* If God but ſend forth his Commandement, it ſhall be obeyed. When the ſea is moſt raging, and the waves greateſt, if Chriſt ſay *be ſtill, there ſhall be a great calm.* This ſerveth exceedingly for our comfort, that our God whom we ſerve is able ſo eaſily to give us *peace* and *calmneſſe* in all our troubles and diſtreſſes. Yee found this latlie by your own experience; When yee looked for the help of man, yee were diſappointed, and felt that the *Arme of fleſh* is a vaine thing to truſt into. But when your *Troubles* wer come to the hieght, & your caſe ſeemed deſperate, then the Lord ſpake *peace* to you, and what he ſaid, was performed. Would God that yee were ſenſible of this his goodnes, and O that yee may be alwayes mindfull of it, that by the conſideration of ſo great a benefite, yee may be alwayes ſtirred up to praiſe him, and to truſt in his mercie. This much of the *benefite*. Now I come to the *deſcription* of them to whom it belongeth.

10. *He giveth it eaſilie.*

Whoſe minde is ſtayed on thee, &c. The words in the originall, ſignifieth the *minde* or *thought* is ſtayed, and by ſome are referred to God, by others to the godly. Learned CALVIN writting upon this place, referreth the words to God thus. *The counſell and purpoſe of God, whereby he hath decreed to preſerve the peace of*

11. *Stayednes of minde referred to GOD.*

his ſervants is unchangeable, and therefore he will keep them in peace. There can no alterations fall out in this world, which may change his immutable minde; ſo there is a ſecret oppoſition betwixt Gods thought and ours. *My thoughts are not as yours,* Iſai. 55. *neither are my wayes as your wayes, but as high as the heaven is above the earth, ſo high are my thoughts above your thoughts, and my wayes above your wayes.* The minde and the counſell of God is immutable, whereas our thoughts are changeable every moment upon the leaſt occaſion. *He is the Lord and changeth not, and therefore wee are not conſumed.*

12. *Reference of it to the Godlie.*

Secondly, The words may bee referred to the godly, thus, *Their minds are ſtayed and fixed on God,* and therefore *he will keep them in peace.* Our Interpreters have ſo expounded the words, and this ſeemeth beſt to agree with them. But yee will aſk, what is this to have our minds ſtayed on God? I anſwere unto this, firſt is required that our hearts bee withdrawn from all things elſe. Wee cannot have our minds on God and the creature both, for *Wee cannot ſerve two maſters.* Hence our bleſſed Lord requireth of his diſciples that *they deny themſelves,* and telleth them, *that none can be his diſciple, except he hate father, and mother, wife, and children,* &c. So if wee would have our hearts ſtayed on God, they muſt ſettle upon nothing beſids him.

13. *withdrawing of the heart from the creature neceſſarie.*

This is neceſſarie for the obtaining of our *peace,* which wee cannot enjoy ſo long as our hearts are fixed upon any creature. The reaſons are cleare: Firſt, the creatures are tranſitorie and changeable, and therefore the heart ſet upon them, muſt needs change with them. 2. While as the heart is inordinatly ſet on the creature, the affections are contrarie to ſound reaſon, and our actions are contrarie to God and his Law: ſo during this inordinat *love,* we have a *warre* which ſtandeth not with *peace.* 3. As long as the heart doth cleave inordinatly to any creature, there muſt needs bee a continuall *feare,* which is contrarie to the *Peace* of the minde. For either wee feare, that wee ſhall not obtaine that which wee love, or that wee ſhall loſſe it when it is obtained, or that we ſhall not recover it when it is loſt. Either we feare that our will ſhall be croſſed, or ſuppoſe our deſires ſecond us in all things, yet our guilty conſcience

accuſeth

accuseth and tormenteth us. 4. There is no creature how perfectly soever enjoyed by us that can give satisfaction to our soules, without which they can haue no *peace*. Such is the nobilitie of our soule, such is the excellencie of our minds and wils, that a world, yea a thousand worlds known, beloved and possessed cannot give them *rest* & *contentment*. Either the *Object* delighted in, is unproportionated to the soule, as the sonod to the eye, or the colour to the eare, or at least is unable to equall the infinite desire of it. This none can do but God *O LORD thou hast made us for thy self*, saieth holy AUGUST. *and our hearts are restlesse till they rest in thee*. Thus when ever we would have *peace*, or have our hearts on God, wee must withdraw them from the creatures.

14. *Necessitie of setling our love on GOD, and submission to his will.*

The next thing that is required for staying our hearts upon God, is that we joyne unto him by sincere *love*. and by humble submission of our desires & wils to his, so that we love nothing but in him or for him, desire nothing but his *Glory* and the accomplishment of his will. This is the solid way to *Peace*, when men will and nil the same things, then there is true friendship & a sincere *Peace*. so it is betwixt God and us, when we desire absolutely nothing but that which pleaseth him, fully resting upō his holy will & that out of a unfained love to his *Glory*. When we are thus affected nothing can trouble us. Not the fear of the want of any good. For if we have God, we can lacke nothing, since in him is all *Good*. *If we seek his Kingdome*, that is himself & his will, *all other things shall be cast en to us*. It costeth us much travail and time to find that pleasure and rest in the creature, which we desire, and often times we faile of that also, whereas if we would imploy so much time and pains in seeking God, we should undoubtedly find both solid *joy* and *rest*. I may compare them who go *a whoring* from God to the creatures, to a man, who being a thirst, and having a cleare fountaine neare him, will needs go in by-wayes to a puddle, so that when all his travell is spent, he must needs returne, and go to the fountaine, which beleeft, or else his thirst shall remaine unquenched. So is it with thee who leaveſt God *The fountaine of living waters, and followeſt the broken cisternes of the creatures*. Thou wearieſt thy self

in difficult & by-wayes. Thou seekest *joy* and *Peace* where it is not to be found, whereas thou might easily have it in God who is the Ocean of *goodnes*. *Come unto me* saieth our Saviour *and ye shall find rest unto your soules. Ho every one that thirsteth let him come unto the waters, why spend ye your money for that which is not bread and your labour for that which satisfieth not? Isai.* 55. In like manner if our *love* be fixed upon God and our will subjected to his, and consequently one with his, neither *grief* for by-past evils, nor *fear* of evils to come can trouble us. We shall not be grieved for that which is by-past because nothing hath befallen but that which it pleased God to permit, whose blessed Will we adore and prefere unto our own. For the same reason the fear of evils to come shall not disturbe us, since we know nothing can befall hereafter but according to the will of God decreeing or permitting to which we have conformed our wils, & consequently nothing cā simplie come against our own will, which is one with the will of God. Hence an ancient truly said; *That the will of him is ever done and never crossed, who hath resigned his own will, and hath submitted it only to the will of God.*

15. *Equitie of this, in respect of GOD his excellency.*

If any man shall think this a hard task; Let him consider that it is most reasonable, whither we looke to God his *excellencie* or to our own *profite*. For the first God is the *supream Lord* of al, and hath made all things for himself, his infinite *dignitie* & *excellencie* requireth that all things should be referred to his *Glory* and to the obedience of his will. in respect whereof all other things are of no worth or moment. what then art thou, being but a miserable worme, that thou will have thy own will and thy own desires as if thou thy self were the last end of thy actions? what else is this but to equall thy self to God, & to put thy self as it were in his stead?

16. *Equitie of it, in respect of our profite*

Secondly, Our own utilitie and advantage requireth this resignation of our selves & ful acquiescing to the will of God. He from *eternitie* hath disposed all things according to the counsell of his will, and according to the eternall Idea of his mind. Conforme to this he made all things, and now ordereth and governeth all things. Nothing escapeth his *providēce*, which reacheth from the beginning to the end, and ordereth all things sweetly

and

and wisely & powerfully. The tree losseth not a leafe, the ayre losseth not a bird, thy head losseth not a haire, without his heavenly Will. He alone knoweth both his own particular ends, & the fittest way to obtain them. Is it not then more profitable for thee to be guided by his will, then by thy owne? Thy will is blind; thou often thinkest that to be harmfull, which is most advantagious; and that to be most advãtagious, which is pernicious. Thy will is often perverse, and set upon the things that are evill. But the Will of God is guided by his undeceiveable *Wisdome*, is ever holy, & most profitable to thee, for he loveth thee better then thou doest thy self. Who would not think that he were a mad man, who will stand up and say to God, O Lord albeit thou know the way infinitely better then I, although thou be the shepheard of my soul, and my most loving Father, yet will I not yeeld to thee, the conduct of me, but will be lead by my self. To say so, were *madnes* and *blasphemie*, and yet in effect thou saiest as much, When thou repinest against the Will of God.

To conclude this point, we may easily perceive from that which we have said, that the only and undoubted way to *tranquillitie* and *peace* of minde, is to settle our hearts upon God the true *center* of our soules and absolutlie to seek nothing but him and his Will. We may indeed desire that which in reason seemeth good, & may use our best endevoures for obtaining of it, but this ought still to be with a submission of our will unto the Will of God, which should be so dear to us, as that we should wish nothing to come to us against it. Thus the servants of God have ever calmed their minds amidst their greatest *troubles*. When God had loosed the hand of Sathan upon Iob, upon his *bodie*, upon his *goods*, upon his *children*, he found *tranquillitie* in this. He sat down and worshiped, and said *Naked I came into the world, and naked shall I go out of it again, the LORD hath given & the LORD hath taken, Blessed be the Name of the LORD*. So whē it was told ELI of the *vengance* decreed by God against his house he calmed himself with this, *It is the LORD let him do what seemeth good to him*. 1. *Sam*. 3. When DAVID was flying from *Absolom* he pacified his minde with the same consideration. 2. *Sam*.

17. *This is the way to peace.*

25. *Take back the ark againe:* said he *to Zadok, if I shall find favour in the eyes of the* LORD, *he will bring me again, and shew me both it, & his habitation. But if he thus say, I have no delight in thee: behold, here am I, let him do to me as seemeth good unto him.* So in like manner *Act.* 21. When the disciples could not perswade S. PAUL to forebeare his journey to *Jerusalem* where he was to meete with bonds, they said *The Will of the* LORD *be done.* This ought to be the disposition of every good Christian, and if it were in us as it ought to be, it would dry up all our *teares*, stay our *sighs* & silence all our *murmurings* & *complaints*. Make your use of this. Ye have been afflicted, ye have already seen and felt many evils, and are yet in feare of greater. Where shall we find *rest* and *quietnes* to our perplexed hearts? In this, what have been done already, the LORD whose Will is ever to be adored hath done it. *He gave and he hath taken away, & blessed be his Name.* And as for the time to come nothing shall fall out but according to his Will, wherein we ought fully to acquiesce. We may indeed say, *Father if it be possible let this cup passe from me*: but with all we should adde, *not my Will but thine be done.*

28. *Contentatiō in evils prejudiciall to God his Glorie and mans salvation.*

But it may be, Some man will say. Albeit this may satisfie our minds in worldly losses, yet it seemeth that it cānot give sufficient satisfaction in these evils which are prejudiciall to the Glory of God and well of mens souls. Thou art deceived if thou think so, there is no evill in that kind which God doeth not clearly see and which he is not able to amend. He hath all *things*, all *ages* & *eternitie* in self before him, and knoweth what varietie is best to make the just *proportion* and *beautie* of the whole work. Cast not therfore away the *peace* of thy minde for these evils, but in them also reverence the Will of God. Pray thou to God humblie, and do what becometh thee within the limits of thy *calling* & as for the event referre it unto God. If thou cannot amend what is amisse, remember that which our Saviour sayeth *Matth.* 13. *That sometimes the tares must be let alone, lest the good wheat be plucked up therwith, until the harvest come.* And then a separation shall be made, the *tares* shal go to the *fire* & the wheat to the *barne*. Consider That the blessed Saints in heaven, know well that God is here exceedingly dishonoured, & that many thousand soules are

ruined

ruined & yet they loſſe not their *peace* which they have in God. So we according to our meaſure ought to do. This much cõcerning the ſtaying of our minds on God. The PROPHET addeth; *Becauſe he truſteth in thee.* If our minds be ſtayed upon God, we will truſt in Him, which alſo is a ſoveraigne means to obtain *peace* and *protection* from God, if there be any generoſitie in a man, he will be loath to deceive him who truſteth in him, yea he will hazard his means & his life for his ſafeguard, how much more may we think that God will defend and direct them who put their whole truſt & aſſurance in him? Hence the PROPHET exhorteth in the next words, *Truſt in the LORD for ever, for in the LORD* ?EHOVAH *is everlaſting ſtrength.* He exhorteth not only to truſt, but alwayes to continue in this our *truſt & confidence*, and he giveth moſt pregnant *reaſons*; for He in whom we truſt is ?EHOVAH the prime and infinite being, in whom is *everlaſting ſtrength* or the *rock of ages*. That which he ſaieth of his ſtrength, he underſtandeth of all his other *Perfections*. As there is infinite and everlaſting *Strength* in Him, ſo infinite and everlaſting *Goodnes*, infinite and everlaſting *Wiſdome*, infinite & everlaſting *Truth*. If we look to theſe his *Perfections* by the eye of *Faith*, wee cannot choiſe but truſt in him, and truſt in him not for a time but for ever. 19. *Confidence in GOD.*

Let us obey this Exhortation of the PROPHET. *Bleſſed are they that truſt in him, they ſhall not be aſhamed.* Yee have had manifold experiences of his *goodneſſe* and *power*, eſpecially of late; all which ſhould concurre to the confirming of your *Confidence* in him. Hee ſeemed for a time to leave you, and yet ye cannot but acknowledge, that whatſoever yee ſuffered came ſhort of your deſervings. *It is of his mercies that wee are not conſumed*; And when he had a little afflicted you, he ſent you wonderfull deliverance. Hee afflicted you that ye might turne to him, and delivered you againe, that yee might praiſe his Name & put your truſt therein. Hee had given you long his *Word* in purity and plenty, long *peace* and *proſperitie*, but *wee turned his grace into wantonneſſe*, and abuſed our *peace* and *plenty* to ryot and exceſſe; What wonder then, that he ſhould for a time ſend a ſcarceneſſe of the *Word* and *Sacraments*, *That hee ſhould turne our peace into* 20. *Exhortation to it.*

trouble, and our plenty into want: but in his Wrath, he remembred mercie. Hee made his countenance to shine, and we were saved. Let us therefore beware of our sinnes, whereby we haue provocked him before, and then we may trust in him securely for the time to come. *If the Lord hath spoken peace unto us, let us not turne again unto folly, lest our latter end be worse then the beginning.* But if we turne to him with all our heart, *he shall keep us in perfect peace,* according to his promise. His salvation shal be *walls & bulwarks.* Wee shall be able to say with DAVID, *The Lord is my light and my salvation whom shall I feare? The Lord is the strength of my life of whom shall I be affrayed?* The Lord grant this unto us, and that for the merits of Christ Iesus; To whom &c.

A SERMON UPON the XXVI Chap. of MATTH.

Mark, 14 *verse* 70. *Luke* 22. 59. *Iohn*, 18. 26.

Vers. 73. *And after a while came unto him they that stood by, & said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.*

Vers. 74. *Then began he to curse and to swear, (saying) I know not the man. And immediatly the cock crew.*

Vers. 75. *And Peter remembred the words of Iesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.*

1. *Peter speaketh to us.*

IN these words wee have set down the *Sin* and *fall*, even the hight of the *Fall* of the holy Apostle, and his blessed *Rising* againe by repentance. This his *Fall* is registrated in holy scripture, not only to shew the trueth of divine *Historie*, the *Penmen* wherof concealeth not the *faults* of them that were most deare unto them, as commonly humane Historians do: but also it was written for our instruction & comfort; *That they who stand, may take heed lest they fall, & they who have fallen, may learn how to rise.* The registrating of this *Historie* is, as it were, a sending of S. *Peter* by God to teach us this. I may say of him, as holy AUGUST. speaketh of DAVID, upon 31 psal. *As Nathan*

saieth

saieth he, *was sent to David, so David is sent to thee, whilas his fal and repentance is registrated in holy scripture. When thou heaveſt him crying, Have mercie upon me O Lord, according to thy tender mercies, &c. Hee cryeth, that thou mayeſt learne how to cry, hee ſigheth, that thou mayeſt learn how to ſigh, hee weepeth that thou mayeſt joyne thy tears with him, and he is amended before thee, that thou mayſt learn how to amēd.* The ſame may I ſay of *S. Peter*, who is ſet before our eyes in this *hiſtorie*, that hee may be a preacher to us of our humane *frailtie*, of the *mercie* of God, and a patern of *repentance*. That we may make our uſe herof more fruitfully, Wee ſhall firſt ſet down in order the *Summe* of the *Hiſtorie*, of that which we have read out of all the foure Evangeliſts.

2. *The hiſtory and order.*

The unlearned & unconſiderat READER might think, That the *Evangeliſts* agree not well in relating this *Hiſtorie*; but if wee compare them together, wee ſhall find a very ſweet harmony, and that the cauſe of the apparent diſagreement is, only that one hath that, which another wanteth. Now according to them all, this is the *Hiſtorie*. Our LORD being arraigned before *Caiaphas* and his Councell the night before his death, *S. Peter* having followed him to the HALL of the high Prieſt, and having twice denyed him there, is now the third time aſſaulted. Firſt about the ſpace of an houre after his ſecond deniall, one cometh to him, and affirmeth confidently or ſtrongly (as *S. Luke* telleth us) and confirmeth his *ſaying* with this argument, *That he was of Galilee*, where Chriſt for the greateſt part converſed, and whence the greateſt part of his diſciples were. By occaſion of this ſome others ſtanding by, (as *S. Matth.* and *S. Mark* importeth) urge him in like manner. *Of a truth*, ſay they, *this fellow was with him, for he is a Galilean, and his ſpeech bewrayeth him to be ſuch an one.* There was but one language in the land of *Canaan*, to wit, the *Syriack* at that time; but there was a diverſitie in the pronunciation and manner of ſpeech, betwixt the *Galileans* and others, as there is in our own or any other countrey, betwixt them that are of diverſe provinces. Notwithſtanding of all this, *S. Peter* ſtandeth to his deniall. In the meane time, *There cometh a ſervant of the high Prieſt, a kinſman of his whoſe eare Peter had cut off.* (as we learn from *S. Iohn*)

and he preſſed the Apoſtle more peremptorily, *Did I not ſet thee in the garden with him*, ſaieth he? as if he would have ſaid, *How dareſt thou refuſe? how canſt thou deny? Did I not ſet thee with theſe eyes of mine with him in the garden?* Here the Apoſtle being brought to a perempter perceiving himſelf to be in great danger, and fearing that he ſhould be arreigned aſwell as his Lord, and expoſed to the cruelty of the *Iews* aſwell as he; hee is not content ſimply to deny him, but he doeth it with oaths & execrations, ſwearing and curſing *that he knew not the man, that he did not ſo much as know what they ſaid Now immediatly while hee is yet ſpeaking, the Cock croweth the ſecond time*, as *S. Mark* telleth us, *and Ieſus turning him about, looked upon S. Peter, Whereupon he remembred and called to minde the words of Ieſus, How hee had ſaid; Before the Cock crow twice, thou ſhalt deny me thrice: and thinking upon this, he went out and wept bitterly.* This is the *Hiſtorie* in order.

3. *Peter truly denieth Chriſt.*

In it there are two particulars chiefly conſiderable. Firſt, his *Fall* or *ſin*, ſecondly his *Riſing* or *repentance*. For cleaning the firſt, Wee ſhall conſider firſt; his *ſin*, ſecondly the *grievouſneſſe* of it, and Thirdly ſhall ſhew you, what *uſe* ſhould be made by us thereof. But before we enter into theſe particulars, yee are to underſtand that ſome have excuſed or extenuated this *ſin* of *Peter*, that either they thought it no *ſin*, or a very ſmall one, but this is well refuted by *S. Ierome*, *If* ſaieth he, *we affirme that Peter denied not Chriſt, then we give Chriſt the lie, who ſaid, Before the cock crow twice, thou ſhalt deny mee thrice.* To this ſame purpoſe holy *Auguſt.* in 66. Treatiſe upon *John*: *If Chriſt ſpake trueth, whereof to doubt is impietie, then* PETER *indeed denied* Chriſt. *Let us not accuſe Chriſt*, ſaieth he, *to defend Peter: let humane infirmitie acknowledge its ſin, for in him that was Trueth it ſelf there could bee no lie.* *S. Peter* himſelf acknowledged both the *ſin* and the *grievouſneſſe* thereof, he refuteth his *defenders*, & his teares are witneſſes againſt them. Let us come now to the firſt point, and conſider his *ſin* what it was.

4. *Branches of his ſin.*

Firſt in that he denied the LORD, he ſinned againſt *Trueth*, and that two wayes, firſt becauſe he denied that he knew him, whom indeed he knew very well. Secondly, becauſe hee break his

his promise to his Lord, which was, *That he would not deny him, though he should die for him.* 2. He sinned against *faith*; For the commandement wherby we are tyed to beleeve, bindeth us not only to beleeve inwardly, but also outwardly to confesse: *For with the heart man beleeveth unto righteousnes, and with the mouth confession is made unto salvation.* 3. He sinned by *perjurie*, calling upō God and desiring him to bear witnes to his lie. 4. He sinned by *cursing*, and wishing all kinde of mischief to himself, if he spake not truth. All these wayes he sinned in this his third denyall.

Now let us consider the *grievousnesse* of his sin.

For clearing of this point consider first, That he many wayes offended before his denyall. First, there was in him too great confidence of himself and over-weening of his own strength. Hence when our Lord, *Joh.* 13. 36. said, *Thou canst not follow me now*: he answered, *Lord why cannot I follow thee now? I am ready to go with thee both to prison and to death.* and againe, *Though all men should be offended at thee, yet I will never be offended.* Secondly, There was a kind of misbeleeving the words of our Lord; for he foretolde him of his *fall*, and yet he would not take heed unto it. Thirdly, he neglected that commandement; *Watch and pray that yee enter not into temptation. For the spirit indeed is readie, but the flesh is weak.* He was sleeping sound, when he should have been *watching* and *praying*. Fourthly, when he followed Christ, he followed him coldly & a far off, & did not cleave to him nearly & fervently, as his true follower should have done. Fiftly, by entering into the HALL of the High Priest amongst his enemies, he did cast himself into danger, without necessity or any calling. Thus many waies he procureth his own *Fall*, which aggravateth his *sin*. 5. *Grievousnesse of his denyall.*

Secondly, There are many things concurring in his *sinne* which doth greatly aggravate it. First, he not only denied Christ, but also he denied him with *oaths*, againe and againe, and not content with this, he cursed and anathematized himself, if it was not so, as he said. The *word* used in the original signifieth that he wisheth himself to be an *Anathema*, which is as much as one that is accursed, execrable and unworthy of the communion of good men, and that is devoted and appointed for hell. The *word* which the *Syrian* Interpreter useth signifieth to detest 6. *his cursing*

and abolish, & in the old Testament comonly signifieth *A thing devoted to God, which cannot be redeemed, but must needs be abolished and destroyed.* So the Apostle by this *anathematizing* or *cursing* wished all mischiefs to himself, both to his body and soule, which is no lesse then eternal condemnation. Neither did hee simply curse this way, but hee did it vehemently, as the word used by *S. Matth.* importeth.

7. *How grievous a sin this.*

Suppose there had been no more. This *cursing* was a grievous *sin.* God oftentimes even in this life hath declared his *Wrath* against it by dreadfull judgements. In this kinde we have a notable example in *Eusebius* his ecclesiastick Hist. 6. book and 8. chapter. There he reporteth, that three wicked men had conspired against *Narcissus* Bishop of IERUSALEM, in the time of the Emperour *Severus*, who was a man of singular holinesse, but somwhat severe. These wicked *persons* fearing to bee censured by him, accuse him of *Uncleanneſſe*, & to perswade men to beleeve them, did use fearfull *curses* and *imprecations* against themselves, if they spake not the truth. The first of them wished, *that he might be burnt.* The second wished, *that his body might rot & be consumed.* The third wished, *that he might be blinde*, if it was not true which they spake. Notwithstanding of all this, the people were so perswaded of the holinesse of their *Pastor*, that they beleeved them not; And in the meane time, ere it was long the judgement of God came upon these three. The *house* of the first took *fire*, and in it, hee and his familie was burnt. The second fell into a grievous *disease*, which consumed his bodie away. The third considering the *vengance* of God that had come upon his fellowes, is brought to *repentance*, confesseth publickly the whole matter, & shed teares so aboundantly then and afterwards, that he lossed the sight of his *eyes*. So the *curse* of every one of them fell upon themselves. Thus we may perceive that the Apostle his *cursing* did much aggravate his *sin*.

8. *Grievous-nesse in respect of the matter.*

Secondly, the matter which he denied with *oathes & execrations* was most great and important. It was no lesse then his *LORD* and *SAVIOUR*, even he to whom before he had said, *Lord whether shall we go from thee, for thou hast the words of eternall life, and we know and are sure that thou art the Christ the Son of the living*

living God.

9. *In respect of the person.*

Thirdly, he who denied this was no mean *person* but a great and prime *Apostle* which aggravateth the *offence*, it was *Peter* whose name Christ had changed, and whom he had called *Peter* to signifie that the strength and firmnes of a *rocke* should be in him. It was *Peter* who had been so familiar with his Lord, had seen him worke so many *miracles* and had wrought *miracles* himself in his *Name*, *Peter* who had been with him in mount *Tabor*, had tasted there the heavenly *joyes* & had heard this voice from heaven, *Thou art my well beloved son &c.* *Peter* to whom the Father had revealed this, *That Jesus was the son of the living God.* *Matth.* 16. And to whom our Saviour said, *To thee will I give the keyes of the Kingdome of heaven, and whatsoever thou shalt binde upon earth, shall be bound in heaven, and whatsoever thou shalt loose upon earth shall be loosed in heaven.*

10. *His pusillanimitie.*

Fourthly, In this his denial, appeareth great *pusillanimitie*, *weakenes* and distrust of God, for at the first assault of a *hand-maid* and *doore-keeper* he denyed *That he knew Christ.* *Behold*, saieth holy AUGSTINE, *The most firme pillar trembles wholie at one small blast of the aire.* Where now saieth he is thy former *confidence*, and bold *promisses*? where now are these words *I am ready to follow thee both to prison and to death*? Is this to follow thy Lord, to deny that thou knowest him? Is this to lay down thy life for him, to deny him at the voice of a *damsell*? for preserving thy life? how strangely is thy voice changed now? and yet thou art not brought unto publick, thou art not presented yet before kings or governours, thou art not yet put to the *racke* or *torture*. It is not a *scribe*, or *pharisee*, or *priest*, or *souldier*, or *executioner*, that demandeth of thee, but a *woman*, a *servant*, and a *doore-keeper*. Thus we see there was in him exceeding great *weakenes*, and *feare*.

11. *His obstinacie.*

Lastly, There was a kinde of *obstinacie* in his sinne, for he denyed and swore againe and againe and the third time. There was betwixt his second and third deniall about the space of an houre, wherein he had time to recollect his confounded thoughts and to call to minde what he hade done, that he might have repented, or at least might have eschewed a new sinne;

but notwithstanding of this he continued still unmindefull of Christ and what he had done. Thus we see his *fault* in many respects was grievous, which we have discovered not for the reproach of that great and holy *Apostle* (God forbid) but that we may learne these uses from it, which the spirit of God would have us to learne, which is the third point propounded by us.

12. *Humane weakness.*

The first *use* that we should make of this *fall* of the great *Apostle* is, we may perceive clearly in it humane *weakness* & *infirmitie*, how great it is, and how little it should be trusted unto. This great *Apostle* was by nature fervent and vehement, and had received many excellent *graces* and *priviledges* from Christ as we said before, yet when he trusteth to much in himself, and is for triall and humiliation left to himself, he falleth and that most foullie. He that assured himself of victory before the fight, trembleth now before the sound of the trumpet: he that should not have denied Christ, although the sword had been at his *throat*, denieth him now at the voice of a *damsell*. The like we may see in DAVID, who was a man according to the heart of God, and yet fell both in *adulterie* & *murther*. This should teach us all *humilitie*, *feare* and *watchfulnes*, and to trust in nothing but in God and his *Grace*. S. *Peter* himself learned these things by his *fall*. When our Lord after his resurrection asked him whether he did love him more then others did, he did not preferre himself to any, but was content to expresse his own sinceritie, saying, *LORD thou knowest that I love thee*. So in his 1. epist. 1. chap. He saieth, *That we are kept by the power of GOD through faith unto salvation*, and in the 5. chap. of that epist. he giveth this exhortation to all, *Be sober, be vigilant: for your enemie the devil, goeth about as a roaring lion seeking whom he may devoure*. Let us in like manner learne to be *humble*, and to *feare* and *watch*. If the strong pillars and mighty cedares be so shaken and so soone, what may become of us, who have scarce *grace* rooted in our hearts in the day of our temptation? *What is man without the grace of God*, saieth holy AUGUSTINUS in his 124. Sermon of time, *But that which Peter was when he denied his LORD*? yea suppose thou had never so much *grace*, yet thou hast this *treasure* in

in an earthen vessel, thou art like to a rich ship full of precious wares, that is tossed in the sea, and in danger to be swallowed with the waves, or to dash upon the rocks. *Be not therefore high minded, but feare. Let him that standeth, take heed lest he fall.* Remember that S. Paul hath said, *Worke your salvation with feare and trembling.* And that he himself did beate his body downe and kept it in subjection, *lest by any meanes when he had preached unto others, he himself should be a cast-away.* Our *securitie* is to feare alwayes, our *strength* is to distrust our own *strength*, and to put all our confidence in the *Mercie* of God, and *Merits* of Christ. *Who hath prayed for us that our faith fails not.* Let us therefore say to God every one of us, *LORD thou hast been my help leave me not neither forsake me, O GOD of my salvation.*

Secondly, we may perceive from this *fall* of *Peter*, that one *sinne* especially, if it be *grievous*, draweth another after it: and that without stay, till Christ look againe upon the *sinner*. Hence *sinne* is called by S. Paul, *The snare of the devil.* Ye know when a bird is taken in a *snare*, she is still more and more fastened and entangled. If thou give place but to a light lust at the first, as *Peter* did to the *servant-maid*, one to a hundereth, but from that thou shalt fall into a greater *sinne*, & from that, to worse againe, as S. *Peter* from *denying*, came to *swearing*, and from *swearing*, came to extreame *cursing* of himself. This should teach us not to give any place to the devill, but to resist him stedfastly, and to pray with DAVID, *Order my steps in thy word, and let no iniquitie have dominion over me.*

13. *One sinne draweth another after it.*

Thirdly, It is observed by holy AUGUSTINE in the place before citted, that this *fall* of S. *Peter* was permitted by God, to make him the more ready to compassionate others when they should fall. He was by nature vehement as appeareth by many passages of the Gospell, and particularly by cutting off the eare of *Malchus*. He was to be a prime *pastor* & *ruler* of the Church, and to receive *the keyes of the Kingdome of Heaven*. An innumerable multitude of people was to be committed unto him, loaden with manifold *iniquities*. Now if he had never fallen himself like enough it was, that he would have been the lesse inclined to pitie & commiserate others. *Therefore* saith holy AUGUSTINE.

14. *Necessitie of compassion in pastors.*

The secret of Gods providence was so disposed, that he himself was permitted first to fall, and that soulie, that he might temper the severitie of the sentence against others, by the remembrance and consideration of his own fall. Thus God hath caught us also by his *fall* that it is most necessarie in a *pastor* to have a tender heart ready to pitty & compassionat others. He will never act the part of a *pastor* faithfully that can do nothing else but rule with *authoritie, terrifie, censure, & punish.* That is not the way to win men to God, but to drive unstablished sools from God, and to cast those that ar *weak* and *distressed* into *despaire.*

15. *Wee deny* CHRIST *also*

Fourthly, It is to be obserued that a man may deny Christ, although by his mouth he say not that he knowes him not, as *S. Peter* did. We may professe that we know him with our *mouthe*, and yet by our *works* deny him, as S. PAUL teacheth us *Tit.1.* we deny him also whē we deny our selves to be his *disciples* as we see in *S. Peter* here. Now our Lord hath told us, *That he that will not take up his crosse and follow him, cannot be his disciple:* and thus hereby *all men shall know that we are his disciples, If we love one another:* And *That we must abide in his word, and do the will of his Father, If we would be his disciples.* So also S. PAUL saieth, *That they that are Christs hath crucified the flesh with the lusts thereof.* If therefore thou art not content to take up thy *crosse* with *patience*, if thou *love* not thy *brother*, abide not in Christs *words*, art not carefull to do the will of his heavenly *Father*, and to crucifie thy *flesh* with the lusts of it, thou denies thy self to be his *disciple*, & consequently denies him. In a word Christ is the trueth, and therefore, if thou believe him not, thou denieſt him. Christ is the *way*; If thou follow not him, thou doeſt deny him. Christ is the *life*, & therefore if thou be given to the dead works of *sinne* thou denieſt him. Thus alace many wayes & often-times have we denied him, and so have deserved that he should deny us before his Father and his Angels, and have need to flie to the mercie of God, whereof we may see a notable demonstration in Christ his dealing with *S. Peter*. But there is *mercie* with God, as yee will see most clearly in the next part of my *text* to which now I come.

16. *His repentance.*

S. Peter having fallen in the manner before declared, immediatly

ſtatly whill he was yet ſpeaking, the *Cock* crew the ſecond time and with all *Jeſus turning looked upon him, where upon he remembred and called to minde the words of Jeſus how he had ſaid, before the cock crow thou ſhalt deny me thrice, and ſo went out and wepted bitterly.* Here is the *hiſtorie* of his *riſing*, or *repentance*. Two things are to be conſidered in it. Firſt the *cauſe* of his repentance. 2. the *repentance* it ſelf. for the firſt, the *cauſe* of his repentance was *Jeſus turned and looked upon him.* Some thinke that the *Look* of Chriſt was only ſpirituall, and that he did not look upon him with his bodily eyes; But the *Text* ſheweth that he did this alſo: for it is ſaid, *Thus he turned and looked upon him.* Now to what purpoſe ſhould his *turning* been mentioned, if he had not looked upon him with the eyes of his body. But ſay they *S. Peter* was without, and could not be ſeen with the bodily eyes of Chriſt. Yet this conviniceth not, but it may bee that he was brought to the *court* wherein *Peter* was, or that being in an upper *roome*, as the Goſpell ſheweth; he might from thence being turned about ſee him, with the eyes of his body; Neverthelelſe it is certain that his ſpirituall *look* was that which pierced into the ſoul of *S. Peter*, and cleanſed and renewed his heart.

17. *Gods looking in juſtice.*

For clearing of this more fully, ye are to conſider that the ſpirituall *look* of God as it is deſcrived in ſcripture, is ſomtimes in *Juſtice*, ſomtimes in *Mercie*, ſomtimes to *Humble*, ſomtimes to *Exalt*, ſomtimes to *Reward*, & ſomtimes to *Puniſh*. In *Juſtice* he looked upon the firſt world, when all fleſh had corrupted their wayes, and the effect of his *Look*, was an univerſall *diludge* of waters. Thus he looked upon them that were building *Babel*, Gen. 10. and the effect of his *look*, was the confounding of their *languages*, and the ſcattering of them upon the earth. He looked thus upon *Sodom* and *Gomorrah Gen.* 18. *I will go down* ſaieth the Lord *and ſee if it be according to the cry which is come up unto me*, and the effect was the deſtroying of them with *fire* & *brimſtone* from heaven. Thus he looked upon *Sennacherib Iſai.* 37. *And the Angell of the LORD that ſame night ſmot a hundreth fourſcore and five thouſand of his armie.* He looked thus upon *Corah Dathan* and *Abiram numb.* 16. and was diſpleaſed and in his fierie indignation he conſumed them. Of this *Look* DAVID *Pſal.*

104. saieth; *He looketh upon the earth, and it trembleth, He toucheth the mountains, and they smoke.*

18. *His Looke in mercie.*

Secondly sometimes he looketh in *Mercie* and *Favour*, of this DAVID speaketh *Psal.* 25. *Look upon mine affliction, and my pain, and forgive all my sinnes.* And *Psal* 119. 132. *Look upon me and be merciful unto me, as thou vsest to do to them that love thy Name.* It was with this *Look* that he beheld S. *Peter* at this time, as appeareth by the gracious & merciful effect thereof, for it wakned him out of *security* and brought him to remembrance and consideration of that which he had done &c.

19. *Necessitie and power of Christs grace.*

Here first, observe the *necessitie* and *power* of Christs *Grace*. The *necessitie*, for till Christ looked upon *Peter* he neither remembred what he had done, nor considered the hainousnesse thereof. The *cock* crew againe and againe, and this should have been a *memoriall* of his *fall* and an admonition to *repent*: but all this availed nothing till Christ looked upon him. Likewise so powerfull was his *Look*, that no sooner doeth Christ look upon him, but he remembereth and considereth, his heart melteth and his eyes gush out with teares. *They whom Christ looketh upon, bewaile their sinnes*, sayeth S. AMBROSE, as without it there is no saving good, so where it is there is all good. *Whence was it that the blessed Virgine was the Mother of our LORD? It was because God had Looked upon the low estate of his handmaid.* Whence is it that we enjoy any good in this life or in the life to come more then others? it is because it pleased God to look upon us from eternitie, with the eyes of his mercy. Hence that *prayer* of the ancient Church, *Lord look upon me with those eyes wherewith thou looked upon Marie Magdalen in the banquet, wherewith thou looked upon S. Peter in the hall, and wherewith thou lookest upon the thief upon the crosse. Grant unto me that with Marie Magdalen I may perfectly love thee, with Peter, I may bitterly bewaile my sinnes, and that with the thief, I may see thee for ever.*

20. *Readinesse of it.*

Secondly, we may observe here the *readinesse* and *willingnesse* of God to show mercie even to most grievous *sinners*. Our Lord at this time was arreigned before his *enemies*, bound, buffeted, condemned or ready to be condemned. On the other part S. *Peter* had forsaken him, denied him, & that with *Oathes* & *curses*:

yet

yet forgetting the *injuries* done to him both by his enemies, and by his own *Apostle*; he remembereth him *and looketh upon him*, and plucketh him out of the mouth of the Lyon who was ready to devoure him. This and the like examples of *mercie*, serve much to encourage and comfort distressed soules ready to despaire through the sight of their own sinnes. S. AUGUSTINE in his 9. & 10 sermons on the words of the *Apostle* 1. Tim. 1. 15. hath a sweet meditation to this purpose of the *Mercie* of God shewn to. S. PAUL; *suppose* (saith he) *an excellent & skilful physitian should come to a place where he is not known, and having wrought a rare cure upon a man desperatly diseased, would say to him whom he had cured, go thy wayes now to other men who have the like disease, shew them what I have done unto thee. Bid them be of good courage, I am able and willing to cure them also. If this man should come to a person so diseased as he was, looking for nothing but death, and should say to him, be of good courage I have seen the like disease and have had the like my self, and have been cured by him who is willing to cure thee also, and hath biden me tell thee so much: This could not be but matter of great comfort unto him. Even so* saieth he S. PAUL, *healed by the Great Physitian CHRIST JESUS* saieth, *unto thee who are ready to despaire, He that cured me sent me unto thee, & he said unto me go & tell distressed soules what I have done to thee, what I have cured in thee, and how soon with one voyce I called thee from heaven, with another I did cast thee down, with the third I raised thee up, and with the fourth I healed, perfected and crowned thee,* say unto thee sick, cry unto them that are ready to despaire, *This is a true and faithfull saying that Christ Jesus came into the world to save sinners. Why feare yee? why doubt you? I am the chief of them, and I obtained mercy for this effect, that in me he might shew forth all long suffering, for a patern for them that should thereafter believe upon him to everlasting life. I was a persecuter and blasphemer, I keeped the garments of them that stoned his first Martyre Steven, I breathed nothing but furie and thirsted nothing but the blood of the Saints, I was in a spirituall frenetic and did strick my physitian, and yet he suffered me long, and in end took away my disease.* Thus S. PAUL speaketh to us, and so doeth S. *Peter* and many others, which is matter, and said, of unspeakable *comfort*. This much for the cause of this

his *repentance*. The *repentance* it ſelf followeth.

And PETER *called to minde the words of Jeſus*. Being *Looked* upon by our LORD; Firſt he remembereth his *words* and no doubt conſidered and weighed his own ſinne. This *remembring* or calling to *minde* importeth, that before he had forgotten, or at leaſt conſidered not Chriſt & his *Words*. It is ſtrange that he ſhould have forgotten him with whom he was ſo familiar, who that night had waſhed his feet, and from whom that night he had received the holy *ſacrament*: but ſuch is the corruption of our *nature* that moſt quickly we forget *GOD* and his *Word*. Hence we are compared to lacking *veſſels* that runne out. Hence the LORD *Deut.* 4. ſaieth *take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and that they depart not from thy heart for ever*. And againe Deut. 8. *Take heed to thy ſelf that thou forget not the LORD thy GOD, in not keeping his Commaundements, and judgements, and ſtatutes &c.* who would give himſelf to *wickednes*, if he remembred and conſidered the *Goodnes* of God beſtowed upon him? and laid up for him, if he remembred and conſidered the end for which God made and redeemed him, even that he might ſerve him in *holineſſe*, and *righteouſneſſe*, all the dayes of his life, if he conſidered the *filthineſſe* that is in *ſinne*, and the great evils that it bringeth upon the *body* and *ſoul*, both here and hereafter. It is moſt manifeſt that we forget or conſider not *theſe things*, when we give place to *ſinne*. This is the *cauſe* of our offending God, and is in it ſelf a great *offence*. There is no moment wherein we taſte not of the *Mercies* of God, and therefore there is no moment wherein we ſhould not remember him. We ſhould not *breath* oftener then we ſhould remember him. Wo to them that regard not to forget him, the time ſhall come when they ſhall be forced to remember, and that *remembrance* ſhall be one of their greateſt *torments*. What greater torment have the *damned* then to *remember* how often, and how willingly God called upon them? & yet they refuſed to hearken unto him. What greater *torment* then to *remember* how eaſilie they might have eſcaped theſe *infinite* and *eternall torments*? and how eaſily they might have attained unto eternal *joyes*. Let us therfore take heed that

21. *Peters remembrance*

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we forget not Christ, and if we have forgotten him, let us call to minde againe as *S. Peter* did whose *remembrance* was most fruitfull, for;

He went out and weept bitterly. There was *bitternes* and *grief* in his heart, and aboundant *tears* in his eyes. Neither at that time only did he weep; but as it is reported by *Clemens*, as long as he lived *He wept when he heard the cock crow*, so that at last his *tears* drew furrows in his cheeks. We reade not his words, which may bee were chocked with aboundance of his *tears*, but no doubt since he called to minde his *sinne*, & repented fruitfully, he had thoughts or inward words both of *sorrow* and *confidence*. When he thought upon his *sinne*, we may well thinke he said within himself, *Alace miserable man what have I done?* How do I yet live who have denied him who is the life? what wonder though the earth should swallow me up who have denied my Lord and redeemer? O wicked *mouth*! how could thou deny that thou kneweſt him who hath bestowed so many benefits upon thee? cursed *tongue*! how could thou abjure him who hath showed so many *tokens* of his love unto thee? In like manner while he thought upon these words of Christ, *I have prayed for thee that thy faith fail not*, we may think that he hath said within himself; I will turne to him who hath turned to me, I will look to him who hath looked to me. It is he that hath said, *As I live I love not the death of a sinner*. I will cast my self down at his *feet*, and say, *Master and LORD, I have sinned against the heaven and against thee, and am no more worthy now to be called thy Son*.

22. *His tears.*

23. *Exhortation to mourne.*

Would God we would imitate the *Apostle* in these *tears* of unfeigned *sorrow*. Nothing more pleasing to God. No face so beautifull in his Eyes, as that which is bludered with *tears*. The *teares* of a penitent are the *pearles* which he delighteth in. Nothing more profitable to us. Hast thou lost thy *goods*? thy *tears* will not recover them againe. Hast thou lost thy *children*? thy *tears* will not bring them back againe. Hast thou lost *health*? thy *tears* will not make thee better, but rather worse. But if thou hast lost *GOD* and his *Favour*, the *tears* of unfeigned *sorrow* can bring him back againe, and who would not for recovering of so great a good, with *Peter* here *weep bitterly*, with *Mary Mag-*

dalen, waſh his feet with tears, and with DAVID *make his bed to ſwime with them.*

But it may be ye will ſay to me, I would do ſo, if Chriſt would *turne* and *look* upon me. Is not Chriſt turned to thee, when he ſpeaketh to thee in his *Word*, and inviteth thee to come to him? doth he not *turne* and *look* unto thee when he offereth to thee his own *Body* and his *Blood*? Look therefore unto him and look unto thy ſelf, Look to him ſweating his own *Blood*, crowned with *thorns*, *ſcourged*, *buffetted*, denuded of his *garments*, and all for thee. Canſt thou look upon this ſight without *tears*? what are the *tears* of thine eyes to the *Blood* of his ſacred *Body*, and to the ſorrowes and travailes of his *Soul*? look upon thy ſelf, conſider thy *ungratitude*, the *filthines* and *defilment* of thy ſoul and body, & how thou art expoſed by thy ſinnes to his dreadfull and eternall *wrath*. If thou can conſider this aright, it will make thee to ſay with the PROPHET: *O that my head were waters, and that my eyes were fountaines of teares, that I might weep day and night. Bleſſed are they that ſo ſow in teares, they ſhall reap in joy; but wo to them that will needs laugh now, for they ſhall mourne and that without comfort for ever.* The Lord make us wiſe in time, and that for the merits of Chriſt, to whom with the Father &c.

24. *Chriſt looketh on us.*

A SERMON UPON the XV. Chapter of MATTHEW.

Verſ. 21. *Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.*

Verſ. 22. *And behold, a woman of Canaan came out of the ſame coaſts, and cryed unto him, ſaying, Have mercy on me, O LORD, thou Sonne of David, my daughter is grievouſly vexed with a devil.*

Verſ. 23. *But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe cryeth after us.*

Verſ. 24. *But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.*

Verſ. 25. *Then came ſhe and worſhipped him, ſaying, Lord*

held

help me.

Verſ. 26. *But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs.*

Verſ. 27. *And ſhe ſaid, Truth Lord: yet the dogs eat of the crumbes which fall from their Maſters table.*

Verſ. 28. *Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole, from that very houre.*

I Have made choiſe of theſe *words* at this time, which containe a moſt notable *hiſtorie*, and moſt fit for the *worke* which we have in hand this day: for in it is ſet before us an exact *paterne* teaching us how to pray, and how to wreſtle with God, ſo as we may prevaile and have a bleſſed ſucceſſe, as the *woman* here mentioned had, who prayed with ſuch *faith, confidence, humilitie* and invincible *conſtancie*, that not only obtained ſhe her *deſire*, but much more, *O woman!* ſaid our Saviour unto her, *great is thy faith, be it unto thee even as thou wilt.* The *hiſtorie* is very eaſie and and plaine and requireth not ſo much to be explained, as to be remarked and applyed. Three *things* are chiefly conſiderable in it. Firſt the *deſcription* of the perſon ſo much commended here. Secondly her *carriage* toward Chriſt, and his *behaviour* toward her. Thirdly the *obtaining* of her *ſuite* and *praiſe* of her faith.

1. *Fitneſſe of the text for humiliatiõ*

To come to the firſt. The *perſon* that was here a ſupplicant to our Lord was a *woman*. One of the weaker ſex, by which the devill firſt prevailed againſt *man*, & expelled him fro̅ *paradiſe* and the joyes of it. Secondly ſhe was a *gentile*, or a *heathen woman*, as *S. Mark* telleth us, ſhe was none of the *peculiar people* of God, but a *greek* as it is in the *original*, which according to the phraſe of ſcripture, is as much as a *gentile*, and ſo a ſtranger from the *Common-wealth* of Iſrael, and had her being among them who worſhiped the devil in ſtead of the true God. Thirdly yet more, ſhe was a *Canaanite* as *S. Matthew* calleth her. *S. Mark* calleth her a *Syrophenician* both which agree very well. *Phenicia* where Tyrus and Sidon here mentioned were, was poſſeſſed by the poſteritie of *Canaan*, as we may ſee in the 10. of *Gen.* Where

2. *Diſcriptiõ of the perſon heere ſpoken of, frõ her ſex and countrey.*

Moses telleth us, that the sonnes of *Canaan* inhabited both *Iudea* and this part also, and the eldest sonne of *Canaan* was *Sidon*, who gave the name to that ancient & famous town expressed here. So then these whom the *greeks* called *Phenicians* from the abundance of *Palme trees* that grew in their countrie were called by the Israelites *Cananites*. Hence in the 5. of *Iosh.* those that were called in the *hebrew*, kings of *Canaan*, are now called by the seaventy INTERPRETERS kings of *Phenicia*. S. MARK addeth, that she was a *Syrophenician*, not only because that Countrey was a part of *Syria*, but also because it was particularly termed *Syrophenicia*: in respect it was next adjacent to the chief part of *Syria*. Thus yee see, She was not only an heathen *woman*, but also a *Cananite*; That is one of the worst of the *Heathens*, who for their grievous and unnaturall sinnes were very abhominable.

3. *Why this is mentioned.*

This part of her *Discription* is set down not only to shew, *That the Spirit of God doeth breath where it pleaseth*, but also that the glory of the *grace* of God wrought in this *Woman* and manifested by her at this time, might appeare the more. When the *Iews*, the *Scribs* and *Pharisees* who had the LAW and PROPHETS daylie in their hands, did flye from our Saviour, Who followed them, and made him at this time to retyre from them for a while, because of their unworthinesse, yet this *woman* followeth him, though in appearance flying from her, and would by no meanes leave him, till she obtained her suit. Besids the *benefite* bestowed upon her, was a presage, as it were, of that mercie which was to bee taken from the *Iews*, and to be bestowed upon the *Gentiles*, and by which the devill who so long and so grievously had vexed their soules, drawing them to so many errours and sinnes, was to be expelled from them.

4. *Her distresse.*

Lastly, *She* is described from her *distresse & misery*. Her *daughter had an uncleane spirit* saith S. MATTH. *and was vexed therby*. So it was *affliction* that drew her unto Christ, and was the occasion of this singular manifestation of the grace that was in her. It would have seemed that none had been more miserable then she, but yet experience taught *that it was good for her that she was so afflicted*. Had it been otherwise with her, it may be she would

not

not have taken such notice of Christ as she did, when she heard of him, & it may be would never have come to him. So it was good for *Manasses* that he was bowed down with heavie bonds, that hee could not lift up his head nor get any release, that did drive him to God, and made him seek God most humbly and earnestly, who also heard him and was intreated of him. It was good for the *Prodigall son*, that he could not get so much as the *huskes* that the swine did eat. This made him come to himself againe, & to returne to his father, who received him graciously. It was good for the *Theefe* who our Saviour converted, that he was nailed to the Crosse, if it had been otherwise, it is like enough he should not have been in *Paradise* as he is now. So look not to the crosse and *to* the bitternesse of it, but look to the fruit thereof. Happy is that *crosse*, although it *were to bee vexed with a devill*, that sends a man to Christ, to get salvation in him. But let us now come to the behaviour of this *Woman*.

Here yee have first her *addresse* to Christ, and the manner of it. 2. The mighty *temptations* which her *faith* meets with and overcame. First being sensible of the greatnesse of her own *misery*, and understanding that Christ was come to these parts, although as man he laboured to keep it as secret as could bee, and having no doubt heard that he was called the Son of God and the Messias, and that he had proved himself to be such an one by many miracles, and that he lovingly received and powerfully delivered all that came unto him; She, I say, having heard this, cometh to him full of *faith* and *confidence*, that she will be also relieved by him. She goeth not to *Inchaners* or *Sorcerers*, to drive out one devill by another, as apparantly hath been the practise of these heathen parts where she lived, but forsaking these *impieties*, she goeth to Christ to seek help. And mark, I pray you, how she cometh.

5. *She comes to Christ.*

She goeth not as CHRYSOST. observeth to *Peter*, *James*, or *John* or any of the *Apostles* that they might get her accesse, but *she* goeth to himself immediatly, and *she* cometh to him with a *prayer* full of *faith*, *fervencie*, *humblenesse* & most fit to stirre up *pitie* and *compassion*. SHE cryed after him, who seemed to hasten from her, & cryed farre lowder with her heart, then with her mouth.

6. *Her faith*

Have mercie upon me O LORD, thou ſonne of David, for my daughter is grievouſly vexed with a devil. O LORD ſaieth ſhe; ſee her *faith*. ſhe acknowledgeth by this *ſtyle* his *Deitie* and almighty *Power*. *Thou Sonne of David*. Here her *faith* acknowledgeth that he was the *Meſſias* and promiſed *Saviour* of the world: for it is manifeſt by many places of the Goſpell, that the *Meſſias* was commonly ſo called be way of excellencie, becauſe he was to come of his ſeed, and to ſit in his throne. This was the ground of her *confidence*. It might have been ſaid, If he be the *LORD*, how dareſt thou ſo importune him? but her *faith* was ready to reply, he is the *Sonne of David alſo* and the *Saviour* of the world. For this end came he down from heaven, hath humbled himſelf, and hath aſſumed ſuch fleſh as I have, that I might have acceſſe unto him, that I might not be affraied to ſpeak unto him. Therefore ſayeth ſhe, *O LORD thou Sonne of David, have mercie upon me, for my daughter &c.*

7. *Expreſſion of her miſery.*

The reaſon of her *cry* is expreſſed in theſe words, *my daughter is grievouſly vexed with a devil*. This was a lamentable caſe and could not well be fully expreſſed by words. We may eaſily conceive how much this diſtreſſe afflicted her. What a dolefull ſpectacle was it for her, to ſee her daughter daylie ſo tormented as they are whom the devil getteth power to vex? We know that ſome naturall *diſeaſes* breed ſo terrible convulſions & ſuch intollerable *paines*, as hardly can we endure to look upon them, that are in ſuch a caſe. The *eyes* are like to burſt out of the head, the *mouth* ſometh, the *face* is turned about, *ſenſe* is taken away &c. How much more miſerable may we think the eſtate of this *woman* was, who was vexed with a devil. Fathers and mothers who have ſenſe of naturall affection, may conceive this better then I expreſſe it: her lowd and importunate *cries* ſhew how ſenſible ſhe was of it: ſhe might have ſaid, *Alace, O LORD my torment is intollerable. What ſhall I do? whether ſhall I go? I cannot leave my daughter, ſhe is ſo tormented. I cannot ſtay with her, The beholding of her ſufferings is ſo grievous unto me, ſhe is not dead, and yet a thouſand times worſe then dead. O LORD therefore have mercy upon me.*

This is her *ſuit*, that he would *have mercy upon her*. Marke the

the words, I pray you. She sayes not, *Pray to God for me, but Lord have thou mercy, and it shall be well.* Thou art the LORD, I have not brought her to thee. Thou sees that which is absent, Thou knowest that which is hid. I desire thee not to go to her, nor yet to speak a word that she may be whole, only *have mercy*, and that will put away the devil, and subdue all his power. See here the wonderfull strength of her *faith*. Secondly she saieth not, *have mercy upon my daughter*, but *have mercy upon me*. She counteth the miserie of her *daughter* her own, it touched her as if she had been in that same estate herself. Secondly it seemeth she hath thought her *daughter* was so afflicted because of her sinnes, which she desires to be removed by *mercy*, that so her *daughter* might have health. Lastly it is remarkable that the thing she requireth is the *exercise* of *mercy*. *Mercy* is but one word, but comprehendeth under it all *Good* that we stand in need of, and with all includeth a confession of our own *miserie*, as if she would have said, *O LORD it is not in confidence of any worthines or righteousnesse in me, that I present my self unto thee, I flie to thy mercy the haven and harberie of sinners. My miserie is great, but thy Mercy is greater. The disease is grievous, but nothing to thee the Great and mercifull Phisitian.* 8. *She seekes mercie.*

Hence we may learne what we should fix our eyes upon this day, after we duly viewed the great miseries wherein we are plunged either by reason of our *sinnes*, or by reason of their wofull *effects*. Where to shall we look but to the Mercy of God in Christ? and say with this woman, *have mercy upon me O LORD* &c. With the *Publican, be mercifull to me a sinner*. with DAVID *Have mercy upon me O LORD, according to thy Loving kindnesse, and according to the multitude of thy compassions, blot my transgressions out*. This *Mercy* is the refuge of sinners. This is our maine comfort that our God is the God and Father of *Mercies*, that his Mercies are over all his works, and reach even unto the heavens. *Mercie* is the name wherin God delighteth most, *The LORD, The LORD Mercifull &c.* and wherein our strength against despaire lieth, and as we said, it comprehendeth all the good we have or would have. If we say God is *Light*, that importeth but one thing, if we say God is our *Strength*, that importeth but the 9. *Why it should be sought by all.*

ſtrengthening of us, but when I ſay, that he is the God of my *Mercy*, that imports all whatſoever we are, whatſoever we have or deſire, in *nature*, in *grace*, in *intention*, in *converſation*, in *faith*, in *hope*, in *love*, in *deliverance* from *evill* or injoying of *good*, that is all of his *Mercy*, and his *Mercy* can give it all.

10. *Invitation to it.* Come therefore *O man*, if thou have a penitent heart, fix thine eyes this day upon this *Mercy* of God, be not ſwallowed up with the greatnes either of thy *ſinnes* or *ſorrowes*. Art thou polluted with *uncleanneſſe* & *filthineſſe* of thy fleſh? yet caſt not away thy *confidence*, remember what this *Mercy* of God did to that uncleane and ſinfull *woman* who waſhed the feet of Chriſt with teares, in the 7. of *Luk*. Haſt thou been a *murtherer*, *theef* or *oppreſſor*? remember what the *Mercy* of Chriſt did to that *Theefe* who was crucified with him. Many villanies, it may be, had he done, yet when he with a penitent heart ſaid, *LORD remember me when thou cameſt to thy kingdome*, this *Mercy* anſwered, *verily to day thou ſhalt be with me in paradiſe*. haſt thou been a *perſecuter* and *blaſphemer*? Remember what this *Mercy* did to S. PAUL, it made him who was before a *wolf*, to be a *paſtor*, it made him to be an *Apoſtle*, who was before a *perſecuter*, and to be a prime *builder* of that Church which before he waſted. But let us proceed, and ſee how this fervent & devote *Prayer* was accepted.

11. *Chriſt his ſilence.* It is ſaid by S. MATTHEVV *that he anſwered her not a word*. What a ſtrange thing was this? this miſerable woman *prayes*, *cryes* againe & againe for *mercy*, & yet the Saviour and lover of mankinde, giveth no anſwer, he that is the eternal *Word*, is ſilent. He that was the *opened fountaine*, ſeemeth to be cloſed, he that was the great and moſt kinde *Phyſitian*, ſeemeth to deny all cure. This was the firſt aſſault of this womans *faith*, and it was not a ſmall *temptation*. She might have thought with herſelf, alace I heard he received al that came unto him graciouſly, but now I find by mine own experience, that either this report is *falſe*, or at leaſt, I am extreamly *unhappy*, man cannot help me, and God will not heare me. What ſhall I do? but ſuch thoughts entered not into the devot heart of this *woman*. For al this ſhe continueth crying ſtill, as appeareth by the following words.

Hence we ſhould learne that which our LORD often urgeth that

that we *ſhould pray and not faint*. There is in us naturally *impatience*, wherby we weary ſoon when we are not heard. If God hide his face for a while, & ſeeme to forget us, we give over. O ſay we, we have prayed and it may be againe and againe, and yet we had no anſwer returned us. But conſider, although thou haſt prayed, yet it may be, thou haſt not cryed, thou haſt not been earneſt nor fervent in ſeeking God. Alace how often do our hearts wander, when our lips move in prayer? and we do not ſo much as remember that we are praying. Secondly ſuppoſe thou haſt cryed with fervency to God, yet that is not enough, thou muſt alſo perſevere and not weary. Thou muſt ſtill *ask* & *ſeek* & *knock*. God hath not promiſed to grant our deſires upon the firſt or ſecond or third *petition*. This aſſurance is only given to them who continue without fainting. *Abraham* was an hundreth years old before he obtained *Iſaac* that was promiſed him. No doubt the mother of *Samuel* hath poured out her heart oftē before God, erre ſhe conceived. *Simeon* waited long for the conſolation of *Iſrael*, before he got Chriſt in his armes, *Luke* 2. So *Anna* the propheteſſe departed not from the temple, but ſerved God day and night with faſting & praying, erre ſhe was bleſſed with the ſight of our Saviour. O LORD ſaieth DAVID *Pſal.* 22. *I cry to thee in the day time, and by night I am not ſilent*. So then *perſeverance* in prayer is neceſſary for obtaining our *ſuites*. Neither need we feare that this importunity will diſpleaſe God. It is not with God as it is with the great ones of this world. If they vouchſafe not an anſwer to our petitions, and yet be againe and againe importunated, this is the way to offend them and make them more difficult. But a reſtles importunitie and a kinde of violent urgeing of our deſires, is moſt acceptable to God, which if we uſe rightly, we are ſure to obtaine that which we ſeek or that which is better. Now let us proceed to the ſecond temptation wherewith the *faith* of this woman was aſſaulted.

12. *Her perſeverance.*

The diſciples of our Lord moved either with pitty or impatience at the hearing of the frequent *cryes* of this *woman*, deſire him that he would diſmiſſe her, *ſend her away*, ſay they, *for ſhe cryeth after us*. Her *cryes* troubled them and, it may be, cauſed the people to gather about them. To this our Lord anſwereth,

13. *The diſciples intreat for her.*

I am not sent but unto the lost sheep of Israel. Strange! and as it would seeme very uncomfortable words for this woman.

14. *how christ is sent to the lost sheep of Israel.*

The meaning of the *words* is not, that he came not to redeeme any but the *Jews*. The scripture clearly telleth us, *That he is the propitiation for the sinnes of the whole world: & that God so loved the world, that he gave his only begotten son to the death, that whosoever should beleeve on him, should not perish, but have eternal life.* In the 1. of *Mal.* it is promised by God, that through the *Messias*, *his Name should be great among the gentiles, from the rising of the sunne, to the going down of it.* In the 2. of *Haggai* he is called *The desire of all nations. Isai.* chap. 11. foretold *that the root of Jesse should be an ensigne to the people, and that to it the gentiles should seek.* Before him DAVID prophecied Psal. 2. *That the heathen should be his inheritance, and that the outmost ends of the earth, should be his possession.* And long before him *Jacob* said, *That when Shilo came or the Messias, to him should be the gathering of the nations.* What then ye will say, doth our Saviour meane by this, *that he was not sent but unto the lost sheep of Israel?* I answer, he meaneth that he was sent to be *Borne* among them, to worke his *miracles* among them, to be visibly conversant with them, whence he is called *The Minister of the circumcision.* Rom. 15. God carried that respect to the *Jews* because of the *covenant* made with their fathers, that the *Messias* was both to come of them, and to do his wonderfull works among them, not going nor sending to others, til they had made themselves unworthie of his presence.

15. *her victory over this temptatiõ.*

This is the true *sense* of his words, yet the *woman* might have easily conceived them, so as if they hade simply excluded her from his favour, as not belonging to his care. This was a mighty *assault*, yet is she not dashed for all that. On the contrary the strength of her *faith* doeth kyth the more, in greater *fervencie* and greater *devotion*, for now she runes before him, and falleth down at his feet, worshippeth him acknowledgeth her own *unworthinesse*, and his infinite *excellencie*, and withall renewеth her *petition*, saying, *LORD help me.* Her *faith* wisly passeth by the words of our Saviour, she giveth not a direct answer to thẽ, but still inforceth her *suit*, as if she would have said, *O LORD, I cannot reason with thee, I cannot answer thee one of a thousand, thy*

Words

Words are above my reach. Yet one thing I know & beleeve, that thou art the Saviour of the world, who came for them that are miserable and lost, and such an one I am, therefore *LORD, help me.* Let them be affraied of these thy Words, who seek thee not, but as for me I seek thee, and will not leave thee, untill thou have mercy upon me, and sure I am, thou not only may, but will do it, howsoever thou hide thy Love for the time.

16. *How wee should imitate her.*

Here we may learne, how to incounter with a dangerous temptation which sometimes is suggested unto men, namely that they are none of those whom God hath *chosen*, or upon whom he hath set his *LOVE*, and to whom his speciall Care belongeth. If *Sathan* assault thee this way, do as this *woman* did, go thou and fall down at the *Feet* of Christ to worship him, & say, *LORD help me.* Search not into the deep mistery of Gods *Predestination*, which thou art not able to wade through, *secret things belong to God, and things that are revealed to us.* say thou therefore to him, O LORD thou hast revealed, that thou came *To seek and save that which is lost, and that thou willest not the death of sinners*, I am a sinner and I am lost, O LORD, therefore *have mercy upon me and help me.* Say or do what thou will, *I will never depart from thee till thou blesse me.* Now let us here the answer of our Saviour to the *womans* renewed *petition*.

17. *The third assault of her Faith.*

Suffer The children to be first satisfied, said our Saviour unto her, as it is in *S. Mark*, *For it is not good to take the bread of the children, and to cast it unto dogs.* What I pray you could seeme more harsk then this? he represents her *unworthines* unto her in respect of the *Jews*, to whom, he said before, he was sent. He calleth them *children* and her a *dog*, and insinuateth that suppose she wer to get any help from him, yet was it not to be expected at this time, since the *children* were not yet satisfied, whose *bread ought not to be castten unto the dogs.* This was the third *temptation* & a mighty one. She looked for a gracious *acceptance* at the first; and yet findeth herself still rejected, and that with a reproach in end, yet her *faith* is so farre from being broken with this, that the *vigor* and *strength* of it still increased. A little *flame* is soon quenched, but a great *fire* the more it is opposed becometh the more violent: so a strong & lively *faith*, overcometh al impediments,

and maketh a man to say with *Job*, *although the LORD should slay me, yet I will trust in him.*

Hence this woman claspeth yet faster to her Saviour and his *Mercies*. *Truth LORD, said she, yet the dogs eat of the crumbs that fall from their masters table.* Strange! and wonderfull words full of *humilitie, modestie, faith, and wisdome. Humilitie* for she acknowledgeth herself to be a *dog*, as shs was called. *Modestie*, for she expresseth only what is due to *dogs*, not inferring what was due to herself, but leaving that to be inferred by our LORD. Her *faith* also shineth in these words for she professeth that she beleeved the miraculous deliverance of her *daughter* to be but as it wer a *crumbe*, in respect of these great things which his *Mercy* could give. Her *wisdom* also, appeareth greatly in these words, for she taketh advantage of our Saviour his own words, & useth that as a most pregnant argument to perswade him, which he used as an argument to repell her, as if she would have said, O LORD, thou calleſt me a *dog*, and I confesse that in truth it is so: but in the mean time, even *dogs* have liberty to eat of the *crumbs* that fall from the tables of their masters. this is all I ask. I take not upon me to sit down at the *table*, nor to take away the *bread* of the children. That which I desire is but as it were a *crumbe* in respect of these great *miracles*, which thou hast done and can do for the *Jews* that are the children. Neither can they be justly offended that this *crumbe* is cast to me though a *dog*, since I am in such extreame necessitie.

18. *Her victorie over it*

19. *Joincture of humilitie & confidence necessary.*

Thus ye see how strongly she wrestleth with God, and that with the armes of *humilitie* and *confidence*, which are most fruitfully alwayes joyned together, for *confidence* without *humilitie*, leadeth to *presumption*, and *humility* without *confidence*, leadeth to *despair*. Hence we may learne how to behave our selves in the like *temptation*. Sometimes our troubled *conscience* represenleth unto us the greatnes of our *unworthinesse*. It telleth us that notwithstanding of so many favours bestowed by God upon us, yet we have *turned with the dog to the vomite, and with the sow to the mire againe*; and therefore are unworthie to be any more regarded by him. In this case; we should in all *humilitie* acknowledge our *unworthinesse*, and say with the *Prodigall sone*, *I have sinned against*

againſt the heaven and againſt thee, and am no more worthie to be called thy ſone, make me but as one of thy ſervants. Yea and with this *woman* ſhould confeſſe that it is well for us if we be admitted to the leaſt *crumbe* of *Mercy*. On the other part, we ſhould with *confidence* cleave faſt to God, being perſwaded that he will not deny us a *crumbe* of *Mercy*, & that one *crũbe* being granted will relieve us. For were our *ſinnes* never ſo great, yet are they nothing as it were in reſpect of the infinite *Mercy* of God. *When a king* ſaieth CHRISOST. upon 51. Pſal. *Though he be but a man as we are, commandeth a malefactor to be ſet at liberty, the governour, the jaylour, the authoritie of the lawes cannot hold him in.* how much more is the King of kings, who hath abſolute Power both of men and Angels, able to deliver us not only from *puniſhment*, but alſo from the bonds and chaines of our *ſinne*. Thus we have ſeen the wreſtling of this *woman*, now let us behold her victorie.

O woman ſayeth our LORD, *Great is thy faith, be it unto thee even as thou wilt.* He cannot longer conceale his *Love* & *affection* and therefore breaketh out in words of *Praiſe* & *admiration*, ſignifying that his former *ſilence* and *refuſels* proceeded not from want of *love*, which was ſo great in him that with great difficultie he had hid it till now. *Great is thy faith* ſayeth he. Thy *faith* is not common nor ordinary but *ſingulare* & *great*; GREAT in reſpect of the great things which thou beleeveſt of me. Great in reſpect of the invincible *ſtrength* and *firmnes* of it. Great in reſpect of the ſmall meanes of *faith* which thou haſt had. Thou haſt not *ſeen me cure the leprous, open the eyes of the blind, or raiſe the dead*, and yet beleeveſt ſo fiemly ſo great *things* of me. *Be it therefore unto thee as thou wilt.* This great *faith* of thine is not only able to obtaine this *benefit* which thou askeſt, but alſo whatſoever thou wilt. Thus ye ſee her difficult *fight* endeth in a ſweet and glorious *victorie*, the vehement tempeſt wherewith ſhe was toſſed, endeth in a moſt pleaſant *calme* and *tranquillitie*. 20. *her praiſe*

Hence we may perceive firſt, that God hides himſelf from his own, though vehemently crying upon him, not for any want of *Love* and *care*, but for his greater *Glory*, and their greater *Good*. Wherefore did he ſo much reſerve himſelf from this *woman*, but that the Glory of his *Grace* wrought in her, might 21. *Why God delayes to anſwer his ſaints.*

appeare the more, that he might draw forth the *treasure* which was hid in her heart, and that the triall of her *faith* being much more precious then that of gold which perisheth, might be found to *Praise*, and *Honour*, and *Glory* both in this world, and also at his appearing. Hence where ever the *Gospell* hath been, or shall be preached from the *east* to the *west*, from the *south* to the *north*, this *woman* and her great *faith* shall be praised and commended. So doeth he often with other his *saints*. He answereth them not, for a time, that their *vertues* being exercised, may be tryed and perfected, and that they may rejoyce the more and be the more thankfull for his *Favours*, when after long delay they are obtained. With them that are weak, He dealeth often as with them that are *infants*, giving them their petitions at the first, whileas for the former reasons he exerciseth them long and hardly, who have greater Strength and soliditie of *Grace*. Grudge not therefore at the *delay* of GOD his gracious Answer, but be assured that his time is alwayes most fit and most convenient.

22. *The power of Prayer.*

Secondly, We may perceive here the wonderfull power of *Prayer* when it is rightly qualified. It obtaineth that from God which for greater reasons would seeme should be denied. It maketh him in a manner to change his *sentence*; and so wrestleth with him that is invincible, that it prevaileth with him. The scripture is full of examples. MOSES *had the Egyptians behind him, and the red sea before him: he cryed to GOD, and the sea was devyded, so that the children of Israel went through as if it had been dry land.* HEZEKIAH spread the blasphemous letter of *Senacherib* before the LORD and prayed unto him, *And the Angell of the LORD smote* 185000, *of the enemies*. Neither should we thinke but many wonderfull things are and shall be still obtained by *Prayer*. If we knew all the passages of GODS *Providence* throughout the world, this would be evident unto us. I meane not that men should now expect *miracles*, but this I say, If it be fit for us to obtaine the thing prayed for, GOD will give it although miraculously, & so hath he often also done. I shall give you but one example which S. AUGUSTINE in the 22. of his books of the City of God 8. chap. saieth, he was an eye witnes

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of, and therefore we have no reason to distrust it. there he reporteth, *That a man of good worth in* Carthage *having received him into his house, being then but young and newly come from* Millane, *had fallen into a grievous disease. Once he is cutted by the advise of the Physitians, yet something escaped them, which againe renewed the corruption. The Physitians being againe consulted, assure him he could not live, unlesse that part wer cutted anew. This bred an exceeding grief to him, wishing rather to die then to endure such an intollerable paine. Always in end he condescended to it, and the day is appointed. The night preceeding it,* AURELIAN *Bishop of* Carthage *and other pastors come to visit him. They pray for him, who joyned with them in most fervent and devote prayer. Therefore he intreateth them to returne to morrow and to recommend him to GOD. Accordingly then they come and pray. The Prayer being ended, the Physitians look to the part being to use their cure, But there they found all to be whole and sound.*

23. *how prayers are not heard, for want of the sense of our misery spirituall.*

But ye will say to me, whence cometh it then to passe, that our *prayers* have so small effect? I answer, we pray not aright and therefore find not the wished *fruite* of our *prayers*. We follow not this *patron* which is proposed unto us. *She* cryed and prayed fervently being sensible of her great *distres*, but our *prayers* have no life in them, and that because we have not a due sense and feeling of our *misery* which is farre greater then hers. But you will say to me, there is none of us (blessed be God) *vexed with a devil*, & how thē can we be in such or a worse estate then *she* was? The answer is easie, for first, the *devil* vexed but the body of her *daughter*, and amongst us many have their soules fully subjected to his *power* through grievous sinnes. *Sinne is a great devil* sayeth CHRISOST. writting upon this place, *at least it is an argument of his presence in a most woefull manner*. The *bodies* of good men and women may be vexed with Satan: and that makes them to be but the objects of *pittie*, but when *sinne* reigneth in the soul, men are wicked; and the objects of the *wrath* and *Hatred* of GOD. Now how much the devil prevaileth by *sinne*, and holdeth men captive at his pleasure, the great abominations of this land and citie do plainly testifie, the Love and Fear of God is not in the hearts of men, his *Name* is prophaned,

his *Sabbaths* are violated, *Superiours* are disobeyed, the *hearts* of men are full of *hatred* and *malice*, every place is polluted, with *whooredome, falshood & oppression, lies & slanders* abound. What a strange power then hath Satan gotten over us? if there be any *sense* in us, how great reason have we to mourne and sigh for al our own *sinnes*, and for all the sinnes and abominations done in the midst of this land.

24. *For want of the sense of our misery wordly.*

Secondly we have great reason to fear that *Satan* and his *instruments* shall get power over our bodies and estates. When I pray you is the devil more loosed in this kinde then in the time of warres? If at any time, his *Throne* is then set up: for then the exercise of *religion* is banished or much hindred, *Justice* hath no place, the *authoritie* of lawes is contemned. Men give themselves to *uncleannes*, to *drunkennes*, to the *oppression* of the *weak* & *poore*, The bodies of men are *murthered*, their *meanes* are spoyled. This is one of the most terrible *Plagues* of GOD, whereto David preferred the *pestilence*. Now this we justly fear, and have we not reason then out of the deep sense of so great an evil to cry unto God mightily; this *woman* cryed vehemently for one, but among us many thousands are in danger.

25. *For want of amendment of life.*

Secondly, Her prayer proceeded from a true and lively *faith*, whereby her heart was purged from her former *sinnes*, and now set wholly upon God. But alace we continue still in our *iniquities*, and what wonder then that our *prayers* are not heard. Would we have God to do our *will*, when we rebell against his most Holy *Will*? *Though ye multiply your prayers I will not hear, saith the LORD, when ye spread out your hands, I will hide my face, because your hands are full of blood.* And again, *Is this the fast that I have required, for a man to hang down his head as a bulrush? is not this the fast that I have required to loose the bands of wickednesse, to undo the heavie burdens, and to let the oppressed go free?* Isai. 58. Hence it is, that our manifold *humiliations* and *prayers* bring not forth the desired *fruit*. Some will acknowledge their *sinnes*, and promise to amend them, but in the meane time bring forth no *fruits* worthie of amendement of *life*. Some will not so much as acknowledge their own *sinnes*, but stand still in the maintenance thereof. Wee reade *Jeremiah* the 42. and 43. that Iohanan

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MAN and the remnant of the *Jews* that were with him after the destruction of *Jerusalem* desired IEREMIAH to pray to God for them, and promised to obey the *Word* of the LORD whatsoever it was. IEREMIAH did, so & brought him back this answer, *That if they would stay in the land of Juden, it should be wel with them* & that they needed not fear the king of the Caldeans, of whō they were affraied for the slaughter of *Gedaliah*, for God would incline his Heart to favour them. whereas if on the other part, *They would go down to Egypt* as they intended, *They should perish by the famine, by the sword, and by the pestilence.* IOHANAN and the rest of the proud men having heard this which was contrary to their humor replyed, *That this which he said was false, and that the LORD had not spoken so, but that* BARUCH *the sonne of* NERIAH *did set him upon them, to perswade them to stay in the land, that they might be delivered into the hand of the Caldeans.* Even so it fareth with many: They promise indeed to obey the *Word* of the LORD, but when the *Word* of the LORD is told them, if it crosse their *intentions* and *desires*, they say it is not the *Word* of the LORD, and so continue in their evil courses. No wonder then that GOD heare not their *prayers*, nor the *prayers* of others for them. If we would be heard, we must wash our hearts from *wickednes*, and put away our vaine thoughts from us, and as we said before, most still continue knocking at the doore of Gods *Mercy*. This if we do, we may be sure God in end will give us a comfortable answer; which the LORD grant, and that for the Merits of Christ to whom &c.

A SERMON UPON the XVIII Chapter of S. MATTHEW.

Vers. 18. *Verily I say unto you, whatsoever ye shall binde on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.*

OUr blessed Saviour having declared in the *words* precee- 1.
ding, in what manner, a *sinner* that is obstenate and disobe- *Intentio*

dient to the *voice* of the Church is to be dealt with, Namly, that he should be accounted as an *heathen* and as a *publican*. He now in the *words* that I have read, sheweth what is the efficacie & power of the *Sentence* of the Church, even that it is no lesse, then if it were pronounced in heaven, and by GOD Himself. A man rejected by the Church, and ordained to be accounted as an *heathen* and a *Publican*, might have thought within himself: what albeit such or such men esteemes so of me, if they misregard me, & account of me as of an *heathen* or *publican*, I shall do the like to them, and shall as much disesteeme them. No saieth our Saviour, it is not only their bare *sentence* and *esteeme*, that is to be looked too. That which they do rightly in this kinde is ratified, confirmed and allowed by God in heaven. *And he that will despise them, must despise GOD and Heaven*, and therefore they against whom this *Sentence* of the Church is pronounced, are not only liable to the *contempt* and *disesteeme* of men, but also to the *Judgement* and *Condemnation* of GOD, for saieth our Saviour, *Verily I say unto you, whatsoever ye shall binde on earth, shall be bounde in heaven*.

2. *The promise made to all the Apostles.*

The *words* ye see, contains a *promise*. Therefore we shall shortly first consider to whom this *promise* is made. Secondly, we shall consider the *promise* it self. for the first, it is to be observed that the *promise* is made not to one of the *Apostles* but to all, for it is said in the plurall number, *Whatsomever ye shall binde &c.* in the 16. of *S. Matth.* Our Saviour saieth particularly to *S. Peter, to thee will I give the keyes of the kingdome of heaven, and whatsomever thou shalt binde on earth, shall be bound in heaven.* But here that same *power* is expressly promised to al the *Apostles*, & was accordingly performed in the 20 of *S. Joh.* wher our Saviour saith to al the *Apostles*, & not only to *S. Peter*; *As my father sent me, so send I you, receave the holy Ghost; whose sins ye remit, they are remitted, and whose sinnes ye retaine, they are retained.* It is manifest therefore, that nothing more was promised or given to *S. Peter*, then to the rest of the *Apostles*. It is true, that some do affirme that the *keyes* promised to *S. Peter* importeth a greater *power*, then is this of *binding* and *loosing*: but Cardinall Bellarmine in his first book of the Bishop of *Rome* and 12. chap. rejecteth

jecteth this conceat as new and unheard of, and affirmeth that the full and perfect effect of the *keyes* is to *binde* and *loose*. *The power and authoritie promised*, sayth he, *is expressed by the keyes, & the use thereof by binding & loosing*, which our Saviour setteth forth in these termes, to shew that the *power* expressed by the *keyes*, rather then by opening and shutting, is in borrowed tearmes: & that heaven is opened or shute, when men are loosed from their *sinnes* or bound therein. So the Iesuet *Maldonat* writting upon the 16. of *S. Matthew*, saieth, *that the power of opening and shutting heaven, is Metaphorically expressed by the keyes, and the same power*, saieth hee, *is thereafter declared by another Metaphor of binding and loosing*. Thus it is cleare, that as all the rest were equall unto *S. Peter*, in the *power* of *binding* and *loosing*, So were they equall to him in the *power* of the *keyes*, and therfore *S. Hilarie* in the 6. book of the Trinitie, saith of all, *O holy and blessed men, who did obtaine the keyes of the Kingdom of Heaven, and power to binde both in heaven and in earth.*

3. And to their Successours.

Secondly, It is to be observed, that this power of *binding* and *loosing*, was promised to the *Apostles*, not as a personal priviledge which was to die with them. It was appointed & given by our Saviour for the benefite of his Church unto the worlds end, and without it his Church had not been sufficiently provided of helps necessary for the preservation of it, as we shall see hereafter. This *power* therfore was promised to the *Apostles*, as they were pastors of the Church, & to their successors in that office, even to them, to whom the Ministry of reconciliation ordinarly belongeth: whence this *power* hath ever been exercised by them in the Church of Christ, as may appeare by the innumerable examples, and canons of the christian Church. But we come now to the *promise* it self.

4. What shall be bounde.

Whatsoever (saith our Saviour) *ye binde &c.* First when he saies that *Whatsoever they binde shal be bound in heaven*, he meaneth not that he was to give the *Apostles* or their successors an absolute *power* to do in this whatsoever pleased thē. No he sent them as he was sent, in his own *vice*, and *stead*, to *bind* such as he will have to be *bound*, and to *loose* such as he would have to be *loosed*.

In this he hath not left them to their own *judgement*, but will have the to follow his *direction* set down in his word, he will have them rightly to use and governe the *keyes*, and if they do that, his promise is, that *whatsoever they binde on earth, shall be bound in heaven*. &c.

5. *A man is bound by his own sin.*

Secondly, The thing whereto the *promise* is made, is their *binding* and *loosing* upon earth, *Whatsoever yee bind* &c. For clearing of this consider, that a *sinner* is bound by his own *sinne*, before any *sentence* of the Church be pronounced against him. He is bound first by it in so far as being overcome by his own *corruption*, hee is made the servant thereof, unable to do good or eschew evill. Secondly, he is bound by his sin with the guiltines of eternal death and condemation. Hence *sinners* in scripture, are so often compared to *prisoners* and *captives*, and the effect of Christ his *grace*, is called a *deleverance* from this Captivitie. But this is not the *Bond* that is meaned here, for it is not the *Church* but the *sinner* himself, that bindeth himself in this kinde.

6. *To loose is not to preach.*

There are some who think that this *loosing* of the Church, is nothing else, but the preaching of the *Gospel*, and that the power to *loose*, is only a power to preach the *Gospel*. This *Exposition* cannot stand, for first the seaventie disciples received a power to teach the gospell. *Luke* 10. but they had not the power to *binde* and *loose*, which was given to the Apostles, and not to them.

Secondly, The Apostles had the power of *preaching* given to them long before this time, as we may see *Matth.* 10. Thirdly, A man may be well taught, and yet not loosed from his *sinnes*, and on the contrary, many are not bound in this manner that our Saviour speaketh of, who are not taught as all these who are without the Church, to whom the power of the *keyes* extendeth not.

7. *The power of binding and loosing is not only declarative.*

There are others who think, that to *binde* and *loose* here, is nothing else, but to declare that a mans *sinnes* are bound or loosed by God. But first, this agreeth not with the words of our Saviour, who saieth not, *Whose sinnes yee declare to be bound, shall be bound*, but *Whatsoever yee binde, shall be bound*; so Iohn. 20. hee saieth, *Whose sinnes yee retaine, are retained, and whose sinnes ye forgive*

forgive, they are forgiven. and in the 16 of S. *Matth.* he promiseth this *Power* under the name of the *keyes*, as we said, now if a man had only *power* to declare a doore to be opened that was open before, or a man to be loosed that was loose before, how could he be said truly to have the *keyes* of the house? or to have the *power* of *binding* and *loosing*? such a man certainly, if it were thus, it should not be so much *pastors* as *sinners* themselves, who should have the *keyes* of heaven, and the *power* to *binde* and *loose*. Secondly, suppose it had been the minde of our Saviour, to give a true and proper *Power* of opening and shutting heaven, of *binding* and *loosing* sinners, of retaining and forgiving *sinnes*, how could he have expressed it more fully then in the termes which he hath used, *To the will I give the keyes of the kingdom of heaven, whatsoever ye binde on earth, it shall be bound in Heaven* &c. *Whose sinnes soever ye retaine, they shall be retained* &c. Thirdly, the manner of our Saviours speech, when he promised this *Power*, which is with a serious and vehement attestation, *Verily I say unto you*, and the ceremonie used at the performance of it, which was by *breathing on them*, with these words, *receive the holy Ghost*; these circumstances I say do shew, that our Saviour intended to give, and did actually give a greater *power*, then is that of declaring a thing to be, which already is. beside the *Repentance* of men is a thing, which *pastors* cannot perfectly know, and therefore they cannot certainly declare a man to be loosed from *sinne*. For these and other reasons I make no doubt, that the *Power* promised here by our Saviour, is not barely a *declarative*, but also an effectuall *Power*, which worketh some effect upon men. So the holy *Fathers* have understood this. CHRISOST. in his 3. book of the *priesthood* saith *that Christ hath given to men that are upon earth a power to dispose of things that are in heaven. This Power* saieth he, *he hath not given to the angels or Archangels for to whom of them hath he said, to the will I give the keyes of the Kingdome of heaven, and whatsoever thou shalt binde on earth &c. Earthly kings*, sayth he, *have power to binde & loose also, but their power extendeth to the bodies of men only, whereas this Power reacheth unto the soul and unto heaven.* That which the *servant* doeth here beneath, the *LORD* confirmeth above, and the *LORD* in a manner denized

deniseth to follow the *seruant*, the binding on earth, being prior (at least in order of nature) to the *binding* in heaven, and the *loosing* on earth, being before the *loosing* in heaven. So writting upon the 20 of *S. Iohn*, on these words, *Whose sinnes soever ye retaine, they are retained*; he sayeth, that our Saviour indued his Apostles with such a *Power*, as a king giveth to *governours* under him, when he giveth them power to cast into *prison*, and to take out of it, and writting upon these words; *To thee will I give the keyes of the Kingdome of Heaven*. Matth. 16. he saieth that Christ hath given to a mortall man the *Power* of all things that are in heaven, for this cause our Saviour addeth here these words, *on earth whatsoever ye bind. (On earth)* To what purpose is this aded? but to signifie the amplitude and greatnes of his *Power*, and that how soever it be done by earthly men, yet it shall have an authoritie & force of a *sentence* and *law* in heaven, as if a mighty *Emperour* would say to one whom he much trusted, and to whom he had given a most ample commission, *Whatsoever thou wilt do in the remotest parts of my dominion. I shall allow and ratifie it.* The farrer that *seruants* are from their Masters they use to take to themselves the greater *liberty*, and it is a token of great trust in the master, when he committeth *power* to them in such a case. Thus we see that *Pastors* have properly a *power* to binde and loose *sinners*, let us now consider more particularly in what manner they do *binde* and *loose*, and how their *binding* and *loosing* is accompanyed with *binding* and *loosing* in heaven.

8. *what is the binding & loosing of the church*

The *Bond* wherewith *Pastors* by vertue of the *keyes* do binde *sinners*, is directly and immediatly an ecclesiasticall *bond*, exercised about *sinne*, as it is an *offence* of the Church. So their *loosing* is directly and immediatly an *untying* and *loosing* of that ecclesiasticall *bond*, wherwith they have bound a *sinner*, whence of necessity their *binding* must go before their *loosing*, in this kinde they can *loose* nothing this way, but that which before they have bound. But how then yee will say doeth their *binding* or *loosing* reach to a mans *sinne*, as it is an *offence* of God? I Ans. This is not but mediatly and indirectly, in so farre as they do such a thing, upon the doing whereof, Christ hath promised to *binde*

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or *loose* the sinnes of a man. The like we have in *baptisme*, wherein *sinne* is taken away, if he that is baptised put no impediment, all that the *minister* doth, is but a washing of the body, and an incalling of the blessed Trinitie, yet this *Action* as an *instrument* or *condition*, carrieth with it the remission of *sinne*, and purging of the *soul*: So in the matter that we have in hand the *pastor* bindeth the person guilty with an ecclesiasticall *bond*, directly, and againe looseth that same *bond* by ecclesiasticall *absolution* or *reconciliation*, yet by vertue of Christs *promise* set down in these words, upon the doing of this, GOD in heaven doeth *binde* or *loose* the sinnes of such a man. Thus we see how God not only principally, but also alone immediatly taketh away *sin*, for the *minister* only performeth an ecclesiasticall *action*, upon the doing whereof, GOD by vertue of his own *Promise*, taketh away the *sinne* of such a man.

Secondly, Yee may ask wherein this ecclesiasticall *bond* consisteth, I answer, it standeth in a certaine *excõmunication* whereby a grievous *offender* is separated in whole or in part from the Church of Christ, and from the society of the *faithfull*, and accordingly the *loosing* opposed hereunto consisteth in the reconciliation of such an one to the Church or in giving him the peace therof, whence our Saviour said in the preceeding words, *If he neglect to hear the Church, let him be to thee, as a heathen or as a Publican.*

9. *It cõsisteth in excõmunication.*

This *excõmunication* is of two *sorts*, the one is called the *lesser excõmunication*, the other is called the *greater*. In that a man is bound for some grievous *offence* by debarring him from the society of the *faithfull* in some things, especially in the *participation* of the blessed *mysteries* of the body & blood of our LORD, and by imposing of the *works* of *penance* and *humiliation*, this is called a penatentiall and medicinall *excõmunication*, because the chief end of it, is to cure him that hath sinned, from that *disease*, wherein he hath fallen. This kinde of *binding* we use toward grievous *sinners*, who submit themselves to the direction of the Church, and in the ancient Church it was used with great vigor and severitie. In the first 300 *years*, when the *zeale* of Christians was fervent, and their *purity* great, men were not

10. *The lesser excõmunication.*

ordinarly admitted to this outward *repentance*, till for a long time, with many teares, and with great tokens of unfeigned sorrow, they had earnestly intreated to be admitted in the number of publick *penitents*. when that was granted, then they were not immediatly received to their publick *repentance*, but were thrust down, as it were, first to the degree of the *catechumeny*, or those who were yet *unbaptised*, and did but learne the *mysteries* of the christian *religion*, and in this degree they were called *Hearers*, because of new they were againe instructed the *mysteries* of christian *religion*. For it was presumed, that they who had so grievously fallen, had never rightly learned these heavenly *mysteries*, and therefore were taught againe, especially concerning the *terrour* of GODS Iudgements against *sinne*, that they might the more willingly undergo what was injoyned them. This done they were received to their *repentance*, wherein for diverse years, somtimes for seven, more or lesse according to the greatnes of their *offence*, they were exercised with most laborious works of *humiliation and mortification*. TERTUL. in the 9. chap. of his book of *repentance* saieth, *That they did humble themselves in sackcloth & ashes; they did lye prostrat upon the ground, they did nourish their prayers with fasting, they did weep & mourne and cry to GOD; and did humblie beseech pastors and all faithfull people, to pray for them.* S. CYPRIAN, speaking of this same matter, sayeth to them that had fallen, *That it behoved them to pray earnestly, to passe over the day in sorrow, to spend over the night in mourning and teares, to humble themselves in sackcloth and ashes, to despise the garment of the body, since they had cast away the garment of Christ, and to despise the food of the body, since they had eaten at the table of the devil.* they thought not that such works of *humiliation* could merite any thing at the hand of GOD, but they were injoyned as means appointed by GOD to promove unfeigned sorrow and detestation of their *sinne*, which men after great faults especially, do not ordinarly attaine unto, without those exercises of *fasting, prayer* and *humiliation*. They were injoyned as means of mortifying those carnall *lusts*, whereby they had been stirred up, or whereby thereafter they might be stirred up to offend God, and as *expressions* of their sorrow for their *sinne*,

and

and juſt *indignation* againſt themſelves becauſe of their *ſinnes*, that ſo God through Chriſt might be moved to have pitty upon them, that good chriſtians might be aſſured of their unfeigned *converſion*, and that all who did behold might be edified by their good example, as they had been before offended by their fall. When all this was done, they were not yet admitted to the *participation* of the holy *ſacrament* of the Body and Blood of our LORD, but after a good ſpace of time, wherein they had given full *proofe* of the trueth and ſincerity of their *converſion*.

Imperours ſubjected to it.

Neither was it only thoſe of the meaner *ſort* who did ſubject themſelves to theſe eccleſiaſticall *bonds*, two chriſtian *Emperours* ſubmitted themſelves therunto. The firſt was *Philip*, the firſt chriſtian *Emperour*, of whom ye may reade in the ſixt book of *Euſebius* his eccleſiaſtical hiſtorie, *That when he would have come to the participation of the holy myſteries, the biſhop* (to wit *Fabianus*) *debarred him refuſing to admitt him therunto, becauſe of his lewd life, till he had made ſatisfaction by publick repentance, which he yeelded unto.* The ſecond was the glorious *Emperour Theodoſius*. He, as ye may reade in the 5 book of *Theodoret*, his eccleſiaſticall hiſtorie 17. chap. after a great *murther* committed at *Theſſalonica* by a raſh commandement of his, being come to *Millane*, wher S. *Ambroſe* was biſhop, and intending to enter into the Church and *communicat*, was encountred by S. *Ambroſe* without the Church, who freely told him of the grievouſnes of his *ſinne*, *and that though he was an Emperour, yet was ſubject to him who is the LORD of heaven and earth, and that thoſe whom he had killed were partakers of that ſame nature with him, and made according to the Image of GOD aſwel as he. With what eyes* ſaith he *can thou behold this temple, or how can thou trade upon this holy ground? how can thou ſtretch out theſe hands embrued with blood, or open that mouth, which hath commanded ſo much innocent blood to be ſhed to receive the ſacred Body and Blood of Chriſt? depart therfore*, ſaid he, *and adde not a new ſinne unto thy former ſinne, but accept of theſe bonds, wherewith he that is LORD over all hath commanded thee to be bound: for theſe bonds have a power to put away the diſeaſe, and to reſtore health unto thee againe.* The good *Emperour* hearkned unto him, and returning did give himſelf to *mourning* and *humiliation*; after he had

had been excercised thus eight moneths, the feast of the *nativitie* of our Saivour was come, in which he begane most grievously to *mourne* and *weep*, being demanded of one of his chief courtecours *Rufinus*, why he did so, *alace*, said he, you understand not the evils wherein I am. *Servants and beggers have accesse to the House of GOD, but I am debarred both from the Church & Heaven. For I remember that sentence of our Saviour, Whatsoever ye shall binde on earth, shall be bound in heaven.* Afterward when he was admitted by *S. Ambrose*, the historian saieth, *That when he entred into the Church he did not stand nor kneel praying, but that he did fall down upon the ground saying* these words of DAVID, *My soul cleaveth unto the dust, quicken thou me according unto thy word, and began to strick his face, and to rive his hair, and to water the ground with his teares.* If so great & so glorious an Emperour disdained not in such a manner to submist himself to ecclesiasticall *censure*, is it not strange, that every one almost now, who is any thing in their own eyes, disdaineth to embrace this *remedie* which Christ hath appointed for grievous *offenders*. S. AUGUST. speaking of this purpose saieth in the 49. Sermon of his book of fifty homiles, *Let no man say, I will transact secretly betwixt God and my self, I shall have sorrow in mine heart* &c. *Then* saieth he, *The keyes of the kingdome of heaven were given in vaine, and in vaine it was said, whatsoever yee binde on earth, shall be bound in heaven. Shal a Senator*, saieth he, *be ashamed to do that, which the Emperour Theodosius did? shall a craftsman or a marchant be ashamed to do that, which so glorious an Emperour did?* I come now to the other sort of excommunication whereby men are bound.

12. *The great excommunication.*

This is the greater *excommunication*, which is a most fearfull and dreadfull *anathema & curse*. By it a man is wholly separated from the communion of the faithfull in *meetings*, in *prayers*, and in all other sacred *fellowship*, such an one is fully cast out of the *Church*, and cut off from the body of Christ, as a rotten and corrupt *member*, by reason whereof, he is subjected to unspeakable *evils*. For if he be so cut off from Christs Body, he can no more be partaker (while he is in that estate) of the vitall and living influence which cometh from Christ the HEAD. Being separate from the Body of Christ, he can no more have his

spirit,

Spirit, then a member of the body cut off from the rest, can be quickned with that soul, which giveth life to the rest of the body, and if a man have not the *Spirit* of Christ, he is not his. Such an one is no more *partaker* of the *intercession* and *prayers* of the Church, and of the blessings, which thereby are plentifully obtained to those that are within it. In a word, such an one is left to himself as a wretched and forlorne creature, destitute of the *presence, assistance*, and *protection*, which God graciously giveth to his Church, and to the *Members* thereof; and wherewith he covereth it, as it were, as the cloud did the *tabernacle*, and so is exposed to the will & the furie of the devil, as a sheep without a shepherd to the *Wolf*, for the *kingdome* of the devil is especially without the Church of God; There *he ruleth and reigneth in the children of disobedience*. Hence, according to the judgement of many, such are said, 1. *Cor.* 5. *To be delivered over unto Satan*; albeit, it be true also, that in the Primitive Church, for the greater terrour of disobedient *persons*, who suffered themselves to bee *excommunicate*; Diverse of them were given over to *Satan* as to an *Executioner*, to have their bodies afflicted by him. So some think that the incestuous *Corinthian*. 1. *Cor.* 5. was not only excommunicated, but also delivered to the Devil to be afflicted bodily, and so they think also of *Alexander* and *Hymeneus* of whom S. PAUL saith, 1. *Tim.* 1. *That he had delivered them to Satan, that they might learne not to blaspheme*. This is the most dreadfull *sentence* of the Church, which Christ promiseth here to ratifie and confirme in heaven. *It were better for a man*, saieth *Augustine* in his first book, against the Adversaries of the Law and Prophets and 17 Chapter, *that he were stoned to death, or killed with the sword, or torne with the teeth of beasts, then to be stricken with this sentence. Hee that is bound this way*, saith he, *is bound with more grievous and terrible bonds, then if they were of iron and adamant*.

The principall *Intention* of the Church, is not to reclaime the person *guilty* in this *Excommunication*, for it is exercised against such, who are incorrigeable and refuse to heare the *voice* of the Church. It is true, the *reclaiming* of such an one is secondarily intended, for he is separate from the society of good Christians,

13. *Equity of it.*

that he may be ashamed: that so he may come in end to a sense of his own *sinne*; but the maine *intention* of the Church is, to purge it self from such rotten and infecting *Members*, which obstinatly go on in an evil course, and there is none but may see that this proceeding is full of equity, if a *member* of the bodie be corrupted, and the rest of the bodie in danger to be infected thereby, it must needs bee cut off. In all well governed Cities, *Leprous persons* & those that are infected with the *Plague* ar separated from others; in a word, Those that ar obstinatly disobedient and refractarie in any wel governed *society*, or at least cast out of that *society*: and is it not reason, that they who are disobedient to the *voice* of the Church, who are ready to infect others with an *infection* that tendeth to everlasting *death*, be removed and debarred from the *fellowship* of the *faithfull*.

14. *A reason of delaying the sentence.*

Hence yee may observe first, what is the *reason* that we so slowly proceed to the pronouncing of this *sentence* of *excommunication*, against those that are disobedient to the *voice* of the Church. Some that have *zeal* but without sufficient knowledge accuse us for this as negligent, or favouring the *errours* of those persons: God knoweth we detaste their *errours*, and that the true cause of our leasurlie proceeding is, that knowledge which we have of the *terrour* and *dreadfulnesse* of this *sentence*. A *physition* will use all means to cure a diseased part of the body, before he proceed to the cutting it off, and when he is forced to do that, he will not do it but with *grief* and *sorrow*. It is reported of the Emperour *Titus*, who was called the delight of mankinde, that even at the just executions of *malefactors* he used to *sigh* and *mourne*. Though *Absolom* had rebelled against his father *David*, and would have taken from him both his *crown* and his *life*, yet when his army went out against him, he said, *Deale gently with the young man*, and when he heard that he was killed, he cryed out, *O Absolom, Absolom, my son, Absolom, would God I had died for thee, and yet the love of spiritual fathers ought to be greater toward their children, then the love of any carnall father can be*, as CHRIS. observeth. Is it any wonder then that we are loath to cut any off by the terrible and dreadfull *sentence* of *excommunication*, and to deliver them to Satan the enemie of mans *salvation*, especially,

since

ſince we are taught by the Apoſtle 2. Tim. 2. *That the ſeruant of the LORD ſhould be gentle, and patient in meekneſs inſtructing them that are contrarie minded, if GOD will give them repentance, to the acknowledgement of the truth, that they may eſcape out of the ſnares of the deuil, who holdeth them captiue at his will.*

15 *Wofull eſtate of the excommunicate.*

Secondly, Ye may perceiue hence, how wofull and lamentable is the *ſtate* of thoſe perſons, who by their obſtinate diſobedience to the *voice* of the Church, draw vpon themſelues this fearfull and terrible *ſentence*. It is not without cauſe that ſuch are compared by an ancient writter to thoſe that are *mad*. Mad perſons, though they be moſt ſtrongly bound, yet they eſteem nothing of their *bonds*, for they are not ſenſible of their own miſery: ſo is it with thoſe of whom I ſpeak. They contemne all that is done to them in this kinde, and yet in the meane time they are bound both in earth and heaven, by GOD and by man. Would God that their *eyes* were opened, that they might ſee the miſerable *eſtate* of their own ſoules, which are fettered with moſt ſtrong *chains*, that will draw them vnto eternall *condemnation*. *Heauen and Earth may paſſe away, but this Word of our LORD ſhall ſtand firme. Whatſoeuer ye binde on earth, ſhall be bound in heauen.* Let them not therefore flatter themſelues with this, that they ſee not now the viſible *iudgements* of God immediatly ceaſing vpon men and women, that they ſee not their bodies afflicted by the deuil, or any ſuch thing. GOD is a *Patient* and *Long-ſuffering* GOD; but in end recompenſeth the delay of *puniſhment* with the weight of it, if we deſpiſe his *Goodneſſe*, and by ſo doing, *Treaſure vp wrath to our ſelues againſt the day of wrath, & reuelation of the righteous Iudgements of GOD.*

16. *Duty of chriſtian people toward them.*

Laſtly, I beſeech you all to remember that it is your duty to eſteeme thoſe to be bound both by GOD and by his Seruants, whom we do binde by this fearfull *ſentence* of *excommunication*, and to carry your ſelues toward the, as if they wer *heathens* and *publicans*. So is the *Commandement* of our Saviour vrged againe & againe by the Bleſſed Apoſtles, who requireth that we withdraw our ſelues from ſuch perſons. In the ancient Church they did ſo ſhune the *company* of perſons *excommunicat*, that ſcarce they would abide to look vpon them, let be to ſpeak with them.

Alace, it is a pitty to see the company of *excommunicat* persons so much haunted, as it is by some among you. This is to transgresse the expresse Commandement of God, this is to disappoint the Gratious *Intention* of GOD, which is, that such *Persons* may be ashamed of their *sinne*, yea this is to confirme and harden them into their *sinne*, & to make your selves partakers thereof. I beseech you therefore to esteeme such as we cast out, to be indeed cast out of the *society* of the faithfull, and unworthy with whom good Christians should converse. The LORD imprint these things in our hearts, and that for the merits of Christ to whom &c.

THE FIRST SERMON
Upon the XII. Chapter of LUKE.

Vers. 15. *And he said unto them; Take heed, and beware of covetousnesse: for a mans life consisteth not in the abundance of the things which he possesseth.*

Vers. 16. *And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.*

Vers. 17. *And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits?*

Vers. 18. *And he said, This will I do, I will pull down my barns and build greater, and there will I bestow all my fruits, and my goods.*

THere is no time of the year, wherein ye are more distracted about worldly *cares*, then at this time. To the end therefore, that you exceed not due measure. I thought good to present to your meditation these *Words* of our Saviour, wherein most powerfully he diswadeth frō *covetousnesse*. First, ye have his *deprohibition*, *Take heed and beware of covetousnesse*. Secondly, it is inforced by a pregnant reason, *for the life of man* &c. Thirdly, this *reason* is confirmed and cleared by a most divine *parable*, where-

1. *Intention.*

in, to the life, is represented the folly, wickednes & punishment of *avarice*. *And he spake unto them a parable, saying.* Let us return to the *dehortation*.

And he said unto them take heed &c. Before we consider the *words*; ye are to understand that this *dehortation* was occasioned by the discord of two *brethren*, of whom one came to our Saviour, as ye may reade in the preceeding *words*, desiring him to move his brother to divide the *inheritance* with him. It was *covetousnesse*, which made the one to retain that part of the *inheritance* which was not his own, and which made the other to have recourse to our Saviour, not for the *health* of his soul (as he should have done) but for redresse in his temporall *estate*. It made him more mindfull of his *patrimony* in earth, then of that which is in heaven. Hence our Saviour taketh occasion to exhort him, and all these that were present, and in them us all, to take heed and beware of *covetousnesse*. 2. Occasion.

Take heed and beware of covetousnesse. This is the *duty* which he recommendeth. That which he wils us to beware of, is *covetousnesse*. Elsewher it is called *The love of money*, but the word used here, is more large, signifying, a *desire* and *seeking* after that which is more then is needfull and sufficient, whether in *money*, or *houses*, or *lands* &c. It is a *vice* in defect contrary to *liberality*, whereby a man esteemeth, loveth and delighteth in earthly *riches* more then he ought: whence he exceeds just measure, in retaining or acquiring of them. Thus one is guilty of this *sinne*. 1. when against the tenth *commandement*, he coveteth that which is not his own, or against the eight *commandement* violently or fraudulently takes it. 2. when he setteth his heart upon that, which is his own, & placeth his delight therein: or, which followeth therupon niggardly, retaineth it, when by *justice*, or *love*, or *mercy* he is obliedged to communicat it to *others*. This is the *vice*, from which here our Saviour dissuadeth, neither sayeth he simplie, *Be not covetous*, but: 3. Covetousnesse what.

Take heed and beware of it. (*Take heed*) foreses or consider, we cannot be aware, except by sound and right *judgement* what is good and to be desired, what is necessary, and what not. This he will have us to consider and weigh and with all that present 4. we must beware of covetousnes.

affect of *covetousnesse* among these brethren, and the like woefull effects, which *avarice* bringeth forth. This is not enough, we must also beware. We must carefully watch, and strongly guard our hearts, that this enemie get no accesse. By this our LORD insinuateth *two things*, first that *covetousnesse* is *insidious*, next, that it is also a pernicious *evil*.

5. *Avarice insidious.*

First, We must beware of it, because it is an insidious *evil*. It subtily creeps into the heart of man. To this purpose it hath often the maske & the appearance of *vertue*. somtimes it seemeth to be *frugality*, somtims *justice*, and pretendeth titles of *just* and *right*. Thus easily it prevails with our earthly *minds*, and therefore almost there is no *vice* so universall. it entred into the *society* of the holy Apostles, and overthrew *Judas* there, amongst the primitive Christians, it poysoned the heart of *Ananias* and *Saphira*: the *courts* of kings & the *cottages* of poor men are easily tempted by it, as *experience* teacheth.

6. *Avarice a pernicious evil.*

Secondly, It is a most pernicious *evil*. S. Paul. 1. Tim. 6. sayeth, *The love of money is the roote of all evil*; distrustfull *anxiety*, *lying*, *fraude*, *perjury*, *thift*, *oppression*, *discord* and *murther* spring from it, *There is nothing more wicked than a covetous man*, sayeth the wise-man *Ecclesiast.* 10. 9. for such an one will set his soul to sayle. Ther is no law of man, no law of God or nature, which it will not make men to trample under foot. That same Apostle sayeth, *It is Idolatrie*. It maketh a man to yeeld that honour to his *gold*, which he oweth to *GOD*. That he beleeveth, that he trusteth to, that he delighteth in, to it he offereth sacrifice upō the altar of *covetousnesse*. *Cursed is that altar*, sayeth Chrisost. in his 18. homile upon the epist. to the *Ephes*. The *sacrifices* offered upon it, ate the bodies and souls of men, if thou go to the *altars* of pagan *Idols*, thou shalt find the blood of sheep and oxen: but the altar of *avarice* smoaketh with the blood of men. There *the skin is plucked from the flesh, and the flesh from the bones of the Poore, There their flesh is eaten, and their bones broken, and chopped in pieces as for the Pot*. Micah. 3. 3. On this *altar* a man often sacrificeth himself. He killeth his *soul* with deadly wounds, and often his *bodie*. How many hath it made to *drowne* or *hang* or *stab* themselves? no wonder therfore that the Apostle

calleth

calleth it the serving of an *Idol*. They that serve it, may say to it, *For thy Sake we are killed all the day*, as holy AUGUSTINE marketh in his 100. sermon upon the saints. Besids it is a *vice* almost incurable. The older men grow, it cleaveth the faster to them, when they are neareſt to the earth and grave, they covet often most for it, and cannot be satisfied, till their mouths be filled with the *gravel* of it. Thus ye see, that it is not without cause, that our blessed Saviour so earnestly desires us to beware of so deadly a *pest*. If a physitia should say to thee beware of such an herb, it is *poyson*, if thou but taste it, thou art dead, thou would take heed to beware of it: Our heavenly *Physitian*, whose skill cannot be deceived, hath recommended to us most earnestly to beware of this weede of *avarice*, which of it own accord springeth up in our hearts. David was a man according to the heart of GOD, and yet he prayes earnestly, *Incline mine heart to love thy testimonies and not to covetousnesse*. Let us therfore fear, and beware of it, if we love the health & life of our souls; which that ye may the better do, we will proceed & consider our Saviours reason which is;

For mans life consisteth not in the abundance of these things that he possesseth. The chief *reason* that moveth men inordinatly to desire and covet *riches* is, they think, that when they have gotten an *abundance* of them, they shall have a happy & a joyfull life. This our Saviour plainly contradicts, stricking at the very root of *avarice*, that the cause being taken away, this pernicious *effect* may cease. As if he would say, It is not as men think, that when they have *abundance*, they shall live, and live happily: it is not so, Mans *life* consisteth not &c. The *life* of man, is neither the *longer*, nor the more *joyfull* because of the plenty of these things.

7. *Reason against covetousnes.*

First, The *life* of man is not the *longer* for this, yea often it falleth out, that it is thereby shortened. *Abundance* often draweth men to *drunkennesse* & *leachery*: which cutteth away innumerable in the midst of their dayes. It draweth men often to other grievous *sinnes*, for which God in his *justice* often deprives them of life. 2. It maketh not the *life* more joyfull. *The love of money*, saieth S. PAUL, *is the roote of all evill, which while some have followed after, they have erred from the faith, and*

8. *Mans life consists not in abundance.*

haue pierced themselues through with many sorrowes. They that would be rich, saieth he, *fall into temptation and a snare, and into many foolish and hurtfull lusts, which drown men into destruction and perdition*. As *avarice* bringeth forth the evill of many *sinnes*, so the evill of many *sorrowes*. God hath joyned these two together, that the *daughter* may scourge the *mother*. Hee hath so disposed that the covetous *heart* is the *afflicter* & *tormenter* of it self. Let the *abundance* of the *covetous* be what it will, his *covetousnes* is a *chaine* whereby the Devill draggs him through the thornes of piercing *cares*, through the *snares* of *temptations*, through the *down-fals* of *errour*, deadly *sinne*, and *remorse* of *conscience*. It maketh a man to losse the *joyes* of heaven, and yet suffereth him not to enjoy the *good* of the earth, & so like *Judas* to be hanged, as it were, betwixt heaven and earth. *Achab* & *Jezebel* thought that *Naboths* vineyard would have made their life more happy, but indeed it was the way to poison it. It brought *Achab* violētlie to his *grave*, and made the doggs to licke the blood of *Jezebell*. *Achan* thought the *Babylonish garment*, the two hundreth *shekels* of *silver*, and the *Wedge*, Ios. 7. would help to make a joyfull *life*, but it made him to be stoned to death, and all that he hade to be burnt with fire. *Ananias* & *Saphyra* thought that a keeping back of a part of their *moneyes*, would have bettered their *life*, but it brought them to a sudden and fearfull *death*. The *Two talents* coveted by *Gehazi*, brought him to *Leprosie* instead of *happinesse*, 2. King. 5. Thus wee see, that neither our *life* nor the *joy* of it, dependeth from our meanes or plenty of them. *It is not by bread that man doth live, but by every word that cometh out of the mouth of God. It is the blessing of the Lord, which both maketh rich, & addeth no sorrowes with it.* This shall appeare farre more cleare by the following *Parable*, which our Saviour bringeth for this same purpose, and therefore now wee come unto it.

9. The Parable.

And he spake unto them, saying, &c. To confirme and cleare the former *reason*, our Saviour bringeth a most divine *Parable* or *Similitude*, because this may be more easily understood and firmely retained. That which he teacheth by it, is most *necessary* to all, therefore he letteth it down most perfectly, and after a manner

manner most effectuall to perswade. First, yee have the outward and worldly *estate* of this *Wretch*. 2. The *disposition* of his *minde*. 3. Gods *judgement* upon him for his *covetousnesse* 4. Our Saviours *application*. 1. His outward *estate*.

The field of a certaine Rich-man brought forth plentifully. Behold, here *abundance* of outward meanes; The *Field* of this man brought him forth plenty of *fruits* according to his hearts desire. Was hee the *better* or the more *happy* for this? No, but *worse* and more *miserable*, as shall appeare by that which followeth. It is demanded here by some of the *Ancients* considering this place. Why God giveth *abundance* to such men, whom he seeth will not use it aright, and to whom it will be occasion of greater condemnation? To this they answere first, God does so out of his great *goodnesse* and *bounty*, which is such, *That hee maketh his sun to shine upon the good and the bade, and his raine to fall upon the just and the unjust*. And this his *goodnesse* doeth, that he may draw them to *repentance*: *For he delighteth not in the death of a sinner, but would have all to turne and live*. 2. He doeth this, that his *justice* may appeare the more clearly in their condemnation, if they remaine obstinate in their *impiety*: for in that *They have despised all his long suffering and goodnesse, which should have lead them to repentance*, appeareth that they are the *cause* of their own *perdition*, and *That they have treasured up wrath against themselves, in the day of wrath, and of the revelation of his righteous judgement*. 3. *Wicked men* have sometimes some *good*, which God out of the immensitie of his *equity*, will reward with temporall good *things*; As he afflicteth often his own servants for some *evils* that are in them, that being purged therefrom, they may escape eternal *punishment*. 4. That wee may know that these earthly *things* are not much to be esteemed or desired, since God giveth them to his *enemies*, to them that hate and blaspheme him. Hade they the *worth* which many apprehend to be in them, he would not do so, He will not cast *pearles* before doggs and swine, which he hath forbidden us.

10. *God gives temporall good things to the wicked,*

Here, by the way, we may observe, that we cannot judge of GODS *Favour*, or want of it, by the *abundance* or *scarcity* of these earthly things. Many wicked abound in them; and many

11. *Gods Favour not to be measured by earthlie things.*

of Gods deare ſervants are pinched, yea often the wicked have greateſt *plenty* this way. It is well obſerved by *Greg. That a phyſitian when he ſeeth the ſtate of his patient to be deſperate, he careth not what he take, he ſuffereth him to have whatſoever his heart deſireth, but if he have good hope of a mans health he putteth him to a dyet, and reſtraineth him from many things.* So God careth not to let the wicked whoſe *amendement* is deſperate, glute themſelves with the things of this world: but to his own ſaints and children, he giveth no more, or permitteth them to have no more nor he knoweth is convenient for their eternal *health*. I come now to the *diſpoſition* of this man his minde.

12. *His payne & care.*

And he thought within himſelf &c. I am *richer* now then before, but never a white the better, yea by *abundance* he became worſe: as ſhall appeare by his *diſpoſition* manifeſted here. This *diſpoſition* of his heart our Saviour expreſſeth, firſt by his *conſultation*, next, by his *reſolution*. His *conſultation*. *And he thought within himſelf, ſaying, what ſhall I do* &c. Where firſt obſerve the *povertie* of this wealthy *wretch*. *What ſhal I do? & I have not*; are the words of men that are in *povertie* & *diſtreſſe*, as S. BASIL writting upon theſe words marketh; and yet ſuch are the words of this *wretch*. Thus you ſee, his *povertie* increaſed with his *riches*. Obſerve 2. his *anxietie* and SOLICITUDE, *For what ſhall I do?* is the expreſſion of *anxietie* and *care*. His *abundance* giveth him not *quietnes & tranquillity* of minde, but maketh him more *anxious* and *perplexed*. *Who would not pittie ſuch a miſerable man*, ſayth S. BASIL, *Miſerable was he in that which he had, and more miſerable in that which he expected. The earth* ſayeth he, *hath not brought forth fruits unto thee, but ſorrow, anxietie and cares to prick and ſting thy heart like ſo many thornes.*

13. *He conſults not with mercy.*

Thirdly, Obſerve his *wickednes* and *folly*. That which he adviſed on, was wher to find room for his *cornes*, he had ſo much of old *ſtuffe*, & ſo great an increaſe had newly ſprung up unto him, that his *barns* wer not able to receive al. Being perplexed with this, he conſulteth what to do, but he conſulted not with *love* and *mercy* or ſpirituall *prudence*, which would have ſoon reſolved him wher to have beſtowed his *fruits*, more ſecurely and profitably, then he did. Hade he conſulted with *love* and *mercy* it would

would have told him, there was many empty *houses*, and hungry *bellies* of the *poore* where he might have bestowed a part of that which was superfluous to him, *love* would have taught him quickly to have resolved thus, this I will do, I will satisfie the hungrie *soules* of the *poore*, I will open my *barnes* and supplie their wants, as GOD hath dealt with me liberally, so I will make a magnificent PROCLAIMATION, *Come unto me all yee that are poore and indigent, and be partakers of that which GOD hath given bountifully unto me; He hath opened unto me a fountaine, and yee shall drinke of the streams of it.*

14. *He cõsults not with spirituall prudence.*

In like mannar had he consulted with spirituall *wisdome*, it would have bidden him, if he had loved his *riches*, lay them up in heaven, or at least a part of them: for they might have been preserved to *eternitie*. It would have said unto him, now thou wilt have a faire *gaine*, thou may purchase *things* heavenly by *things* earthly, and *things* that are *permanent*, with these that are *transitorie*. Lay up thy *treasure*, according to the Commandement of the most High, and it shall profite thee more then *gold*; Shut up *almes* in thy *store-houses*, and it shall deliver thee from all *affliction*, and it shall fight for thee against all *enemies*, more then a mighty *shield* & *spear*. Ecclesiast. 29. But this covetous *wretch* used not these COUNSELERS. *He thought within himself*, sayeth our Saviour, he consulted not with GOD, with his *law* or *servants*, but with his owne corrupt *heart*. He thought upon nothing but this *life*, and thought all he had, was but for himself, and therefore forgetting both the law of *nature* and of GOD, he resolveth most uncharitably and wickedly as followeth.

15. *His resolution concerning his goods.*

And he said this will I do, I will pull down my barnes, and build up greater, and there will I bestow all my fruits and my goods. At last his anxious and perplexed *minde* resolveth on this, to pull down his *barnes* because they were not capacious enough, and to renew & enlarge them so, as that they might receive all his new *fruits*, and all his old *cornes*, which he calleth his *goods*, for other *goods* yee know use not to be laid up in *barnes*. This was his *resolution* concerning his *goods* which was seconded with a wicked *resolution* concerning himself set down in the next verse. Here marke first his *folly*. He assured himself of these his *fruits* which, as yet,

were exposed to many dangers of *raine* and *winde* and *hayle*. 2. marke his UNSATIABLENESS, *I will build up greater*, sayeth he, *and when that is done, what if thy field bring forth as plentifully the next year* sayeth S. BASIL, *That these barnes are not able to containe these thy fruits? wilt thou cast down these againe, and build greater againe? what a follie is that, for a man to weary himself with endlesse paines, ever to be building up, and ever to be casting down againe?* This is the nature of *covetousnesse*, it can never be satisfied. The more the *covetous* man hath, the more still he desireth. Thirdly marke his hard *heartednesse*; he designed nothing for the *poore*, but resolveth to *hord* up all for himself, as appeareth by the following words. No minde had he of the *necessities* of others, no probable feare of *want* to himself or his familly, for he had old *stuffe*, and a plentifull *field*, and yet he would hord up all. foolish therefore and wicked were these words. *I will pull my barnes* &c. *If his intention had been right, well might he had resolved*, sayeth S. BASIL, *to have pulled down his barnes. Miserable man* saith he, *pull them down with thine own hands, for they are barnes of iniquity, barnes that hath never done good to any. Pull them down to the very ground. Overthrow these houses of mammon, bring forth to the Sun thy hoes, and mothy cornes, give liberty to the goods, which thy covetousnesse hath poysoned and fettered there. But he had no such intention, he would pull down to build greater.*

16. *covetousnes in retaining our own.*

Here first yee see what *covetousnesse* may be, in retaining that which is our *own*, aswell as in desiring or taking that which is not our *own*. *This man*, as holy AUGUSTINE observeth, *Was not thinking upon another mans field, nor of removing his neighbours marches. He was not thinking how to spoile the poore, or circumvent the simple; but thought and resolved to hord and treasure up his own goods, and yet GOD condemneth and punisheth him as a covetous wretch.* There are many, that think that they are well enough, if they take not the *goods* of other men. O say they, *this is my own*, I have it by *inheritance*, or by my *travailes* and *industrie*. I have laboured for it. I have been in *hazard* both by sea and land for it. I have not purchased it by *perjuries* or *frauds*, but by good and lawfull *meanes*. So it is *mine own*, and I may do with mine *own* as I think good. These men consider not the doctrine of our Saviour here

and

and elsewhere. *It is the bread of the hungrie*, sayeth S. BERNARD, *which thou keepest back, it is the garment of the naked which thou retainest, it is the money of the poore which thou troosnest up*, although it were thine *own*. It is *covetousnesse* not to distribute of thine *own*. It is true, that men are truly masters of their *own*, and to keep it up, is not against *justice* strictly so called. Yet it is against *charity* and *liberality*, it is against that fidelity also which thou oughtest to thy sovereign Lord who gave thee these *things*. Whence hast thou these *goods* of thine? from thy self? *Naked came thou into the world, & naked must thou go out again*. From *fortune*? to say so, it were *impiety*. It is GOD then who hath given them. *It is God that maketh both the rich and the poore* sayeth SOLOMON. And why hath he made the rich and another poore? could he not make him *rich* also? certainly he could; but he hath made him *poore*. So thee *rich*, that he might try thee by *riches* and him by *poverties*, that thou might obtaine the reward of *bounty* and *fidelity*, and he the reward of *patience*. Thou art the *steward* therefore of GOD, & he hath committed these *goods* unto thee, not only for thine own *use*, but also that thou might dispense them to others. Therefore when thou standest before his *Tribunal*, He will crave a count of thy *dispensation*. He will say, *What hast thou done with that, which I have trusted the with? Whose necessity hast thou supplied? What poore & diseased person hast thou succoured? What fatherlesse or widow hast thou relieved?* Will thou answer? it is true, I have keeped mine *own* within fast doores and locks; I have secured it, and preserved it with all *vigilancy* and *care*; but I have neither *robbed* nor *stollen* from other men. If thou have no more to say, heare that dreadfull *saying* of our Saviour, *When I was hungrie yee fed me not, when I was naked yee cloathed me not, depart from me yee cursed into everlasting fire.*

Secondly, Observe here, that the *goods* that this man hordeth up were *cornes*. It is a remarkable *thing*, that our Saviour intending to set down the paterne of a *covetous* man, maketh choise of an *Horder* up of *cornes*. Yee see this man was a *Victualler*, who resolved to keep up his *cornes* to his best advantage, and marke I pray you, that he went not through the countrey *to forestall*, by buying from other men, but only purposed, to hord up that

17. *Against hording up of victuall for a dearth.*

which had grown up in his own land. S. BASIL upon this place considering this, giveth a most grave and serious *admonition* to those that desired to gaine by *Victuall*. *Beware*, sayeth he, *That thou wait for the necessity of other men, that thou may sell dearer. Go not to shute up thy barnes, till the prices be raised. He that raiseth the prices of cornes, draweth down upon himself the curse of the people. Desire thou not famine that thou may have gold, wish not the publick calamity for thy game. Be not thou a couper of humane calamities; lest while thou seekest game, thou find the Wrath of GOD. take heed, that thou afflict not them whom GOD hath afflicted. Thou seest gold, and knowest the stamp & goodnes of it; but considerest not the necessity, and sore heart of thy brother.* Thus S. BASIL, who thereafter representeth the *distresse* & *misery* of a *poore-man* in time of dearth, brought to that *necessity*, that he is fain to sell one of his children to be a *slave*, to have *Victuall* to the rest. *He hath no gold*, sayeth he, *and it may be he never hoped to have any; he hath no other means almost, but is constrained to sell his own children*, &c. S. AMBROSE, in the 5. chap. of his book of *Naboth*, sayeth, *He saw a poore-man brought to this straite: what distresse*, sayeth he, *was in this mans soul? while he consulted, which of his children he should sell? shall I sell the eldest? but he is my first borne, and the first that called me father: shall I sell the youngest? mine heart bloodeth for his tender age: shall I sell this child looking to the third? but in him I see mine own face, or the face of his mother: shall I sell the fourth? but he is of a pregnant ingine, and of a sweet inclination.* What a strange *combate* was here betwixt naturall *affection* on the one part, and *necessity* on the other? natural *affection* suggested, what? miserable man! will thou sell thine own *children*? will thou be more cruell then the *beasts*? can thou return to this *house*, which thine own hands have bereaved of thy *children*? can thou eat that *bread* which is bought with the *blood* of thy *chileren*? Notwithstanding of this, *necessity* prevailed telling him, this thou must do, or else, thou must die and all thy *children* before thine eyes. What heart if not of *stone*? if not of a *tygre*, but would be moved with such a *misery*? Let us therefore, I beseech you, beware of sinning against God, and our brethren in this kinde. *Bread* is the immediate means of maintaining mans *life*, and therefore to raise the *prices* of it,

is to take away the *life* of *poore-men*, their *wives* and *children*. Look not to the colour of the *gold* which thou getteth by this uncharitable *dealing*, look not to the *dainties* which by that *gold* thou was furnished with: but remember, remember the blood of the *poore*, if God would open thine eyes, thou should see thy table droping with their *blood*, thou should see, that it is not *wine* that thou doeth see in thy cup, how delicious soever it seemeth unto thee, but the very blood of the *poore people*. The LORD grant that we may rightly consider this, and that for the merits of Christ &c.

THE SECOND SERMON
Upon the XII. Chapter of S. LUKE.

Vers. 19. *AND I will say to my soule, Soule, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.*

Vers. 20. *But God said unto him thou Fool, This night thy soule shall be required of thee, &c.*

WEe have seene the *Plenty* of this coverous *Wretch* represented here by our Saviour; We have heard his foolish *Consultation*, & wicked *resolution* concerning his *goods*? Now followes his *resolution* concerning himself, In the first vers. now reade, *And I will say to my soule, Soule, Thou hast much goods &c.* 2. The *Judgement* of God concerning him, & his *Sentence* pronounced against him, but God said, *Thou foole this night &c.* Concerning himself, he resolveth to promise himself *rest* and *joy*, and that because of his *abundance*, as if his life had consisted therein. 1. *Connexion & summe.*

And I will say to my soul. He addresseth his *speech* unto his *soul*, and laboureth to perswade it of *rest* and *happiness*; for it is the seat of *joy* or *sorrow*, and the fountaine of humane *actions*. He groundeth the hope of that *happiness* which he promiseth to his *soul*, upon this, *That he had much goods laid up for many years*, wherein he sheweth great *blindness* and *folly*. He sayeth his *goods* were 2. *The foolish ground of the rich man.*

were laid up, which were not yet win. *Secondly*, though they had been laid up, yet erre long time, he might have come to *poverty*, as many have done from great *abundance*. *Thirdly*, though they had continued, yet hee might have lost *health*, without which they cannot be enjoyed. *Fourthly*, he had no assurance of *life* it self. He thought that as his *cornes* were increased, so his dayes & years wer multiplied, but indeed his *life* was not to endure till the gathering in of his *fruits*. *Fifthly*, he thought only upon this temporall *life* and of providing for it, that he might *eat, drinke, and be merry*. Here, exposing his *soul* to the danger of eternall *mant* and *sorrow*.

Here first observe more particularly, he was deceived with the *hope* of long *life*, which in like manner beguileth many. Strange it is that we should be so deceived! *What is our life but a vapour, that appeareth, and incontinent evanisheth againe.* Iam. 4. 14. *What is man but as a flower, that cometh forth? but as a shadow that flyeth and continueth not?* Iob. 14. 2. *The dayes of our years are but seventy, and if of strength, but ordinarly fourscore, and very few there are that attaine to an hundreth.* FLEOOM a curious *writter* after diligent search of the Roman *Registers*, could not find so many men and women of an hundreth years of age as to fill up one leafe of paper; but had he taken notice of them who had died before, *fifty, fourty, thirty*, or *twenty*, he might have filled up many *Volumes*. But put the case, our *Age* were ten times more, what is it in respect of *Eternity*? *Thou hast made mine age as an hand-breadth, and it is as nothing before thee*, saieth DAVID *Psal.* 39. *A thousand years in thy sight, are as yesterday when it is past, and as a Watch in the night*, saieth *Moses* psal. 90. The length of our *dayes* is not to be regarded, and farre lesse to be expected from the *abundance* of these worldly *things*, which was another errour of this *Wretch*. MEANE-MEN live as long, and many of them longer, then they that have the greatest *abundance*. Of all the *Emperours*, we reade but of foure, *Gordian, Valerian, Anastasius*, and *Iustinian* who attained to *eighty*, or some more. And of these foure, the first three died by a violent *death*. Of *Popes* scarce foure or five have attained to that *age*.

3. *Shortnesse of our life.*

Secondly, Marke that he calleth his *goods* and his *cornes*, the

goods

goods of his soule, SOVLE, saieth he, *thou hast much good, &c.* 4.
O foolish word, saieth S. BASIL, *O words of singular madnes!* *Riches not the good of the soule.*
How can that bee the good of the soule, which is cast out into the draught? It is but folly to think, that any temporall thing can be the *good* of the *soule*. These things are not simply *good*: for, if it were so, they should make their *Possessours* good, and the more we had of them, the better we should be; which is contrary to *experience*. They can give directly no *perfection* to the *soule*, and but little to the *body*. They cannot simply give unto it, either *health*, or *beauty*, or *strength*, or *perfection* of *Senses*, or length of *life*. All their *goodnesse* standeth in this, that they may be instruments of doing *good* unto them, who will use the well. *Riches* may be indeed used as meanes to propagate *Religion*, to defend the *Common-wealth*, to promove the *salvation* of others, and to purchase to our selves a greater degree of *glory*: and so may be *good* through the good use of them: but commonly as they are evill purchased, so they are evill used: The *minds* of men being blinded, that they see not how they should be used, or their *affections* perverted, that they will not use them aright. Hence are they spent in *Leachery*, *ambition*, or *vanity*; They raise up in us foolish *desires*, and are instruments and meanes to put these in *execution*: so then they cannot be esteemed the *good* of the *soule*; *That is wisdome or vertue, to draw neare to God*, as David speaketh, *and to be familiar with him, and to see the light of his countenance here, and hereafter.* Many say, *Who will shew us any good? but thou O Lord, lift up the light of thy Countenance, for thereby*, saieth David, *thou shalt put more joy into mine heart then when their wine & oyle doth abunde.* This is the *good* of Gods *Chosen*: but these outward things are the *good* of them whose *portion* is in this World. Such was the rich *Glutton*, Luk. 16. to whom it was said by ABRAHAM, *My sonne, remember that thou didest receive thy good things in thy life.* Wo to that *soule* which hath no other *good* but this. We come now to the *use* that he intended to make of these *Goods*.

TAKE thy rest, saieth he, *to thy Soule.* Being secure of *abundance* and length of *life*. He laboureth first of all to perswade his *soule* of *rest* & *contentment*. He thought he needed no more 5. *Riches give not rest to the soule.*

anxiety or *solicitude* to scrape together, & therefore now should have *ease* and *rest* to his *soule*. Foolish man! as *Riches* are not the *good* of the *soule*, so they cannot give it *rest*. How can that which is earthly and temporall satisfy the desire of the *soule*, which is heavenly and eternal? and whose *capacity* is infinite. *He that loveth money* Eccles. 5. 10. *shall not be satisfied with money, and he that desireth abundance, shall not be satisfied with increase.* They are so farre from giving *satisfaction* or *rest*, that when multiplied, they increase our *trouble*. *Riches are, as it were, a garment of thornes*, saieth CHRYSOST. *which cease not to prick a man on every side. Covetousnes* saieth *Pelusota* in his 3. book, 42 epist. *is like the desire of Drunkards; the more wine these drink, they thirst the more*; so the more *gold* the *Avaricious* getteth, the more he desireth. *Avarice* saieth holy *Ambrose* in his 2. chap. of *Naboth, is a fire which is not quenched, but more inflamed by gaine, even as a little water cast into a furnace of fire, serveth but to increase the heat of it; hence ar the manifold vexations of the Wealthy, their manifold distastes of that which they have, & seeking after that which they have not.* Their continuall *motion* sheweth that they are not at *rest*. They are like a *sick-man*, who turneth now to the one side, and now to the other, and if he lye still, it is rather for *unability* to move, then for *happinesse* of repose. *O crooked wayes of men*, saieth holy AUGUSTINE, *turne thee to thy back, to thy belly, to thy side, thou wilt find all hard, none of these things will give thee rest.* Woe to that bold and perverse *soule*, that thinketh that it will get *rest*, when it departeth from God. But how thought he to have this rest by his *goods*? This followeth.

6. *Epicurism of this mā*

Eat, drink, and be merry. He thought upon nothing but upon this *life*, and therefore he expecteth *rest* from bodily pleasures, from *eating, drinking*, and solemne *banquets* wherein he thought to *cheer* himself and *rejoyce*, for that is imported by the word used here. There is an extremity of many *rich-men* who have *abundance, and yet have not grace to eat of it*. Ecclesiast. 6. 2. This he thought to have eschewed, but he falleth into another extremity of *Epicurians*. *What else would thou have said* sayeth S. BASIL. *If thou shouldest had the soul of a swine, whose soul serveth them but instead of salt.*

Two

Two errours may be obſerved in theſe words. 1. he thought his abundance of goods would give him abundance of bodily pleaſure. This was an errour, pleaſure often times accompanieth not that abundance: it is marred often by ſickneſſe, & by many diſtempers of body & minde. They that have but competency of means have often more joy in eating, or drinking though their faire be course then they that ſwime in wealth. They have a ſauce better then that which the moſt exquiſite cooks can deviſe, namly hunger, which ſeldome cometh to the table of the wealthy. Hence freſh-mew and the like have better health, greater ſtrength, a ſweeter reliſh of meat or drinke, more quiet ſleep, and calmer minde, then they that have greateſt abundance. To this purpoſe holy AUGUSTINE ſayeth, That health is the patrimony of poore men. Secondly, Put the caſe, his pleaſure in feaſting had been as great as he imagined, yet could it not give him and his ſoul the reſt of happineſſe. That & the like pleaſures, are but the good of the body and not of the ſoul. Eating is but the ſolace of that miſery which is in hunger, and drinking of that miſery which is in Thirſt. yea this pleaſure is but a ſauce, as it were, wherby God hath appointed theſe actions neceſſary to conſerve our life or kinde to be ſeaſoned, becauſe otherwiſe we would have abhored them, it is a good that is common to the beaſts, a good, wherein if we be exceſſive it deſtroyeth the body, effeminateth the minde, overthroweth all vertue, and draweth us headlong to all kinde of vice, and leaveth behinde it a moſt bitter ſting of remorſe of conſcience. Hence it is manifeſt that ſuch pleaſures cannot give reſt to the ſoul. And yet would God there were not many chriſtians who ſeek their reſt and happines in theſe pleaſures of their fleſh. All their travails are for game, & their game is intended for this, that they and theirs may eat, drink and be merry, theſe may have the name of chriſtians, but indeed Their belly is their God, their gloria is their ſhame, and their end will be confuſion. This much of the inward diſpoſition of this man. The third maine point followeth, which is GODS Judgement of him, and Sentence againſt him.

7. riches give not ever pleaſures.

8. bodily pleaſures give not reſt.

9. Gods Judgment.

But GOD ſaid unto him. He ſpake but ſecretly, and within himſelfe, yet his words were heard and examined in heaven, and thence

thence he getteth an answer, wherein first God declareth him a *foole*. *Thou*, sayth S. BASIL, *savorest nothing but the flesh, art wholly given to thy belly, and art a slave of thy base affections and therefore here a style worthy of thee, which no man but GOD himself hath given thee, THOU FOOLE.* Thus he is called by a kinde of *mockrie & derision*, which is no small part of the *punishment* of the wicked. It breedeth them unspeakeable *griefe*, to consider their own *folly*, in contemning *things heavenly* for this *earth*, and to see themselves so contemned by GOD. Hence *The damned* Wisdom 5.3. *brought to a sense of their folly shall groan for anguish of their spirit, and detaste their own folly.*

10. *His folly.* *Thou fool.* Many *crimes* might have been objected to this *man*. He was *impious* and *wicked*, for he acknowledged not that GOD had given him these *goods*. He *thanked* not GOD for them, nor *prayed* to Him, to give a *blessing* to them, or to give himself *grace* to use them aright. He was hard *hearted* and unmercifull, for he intended not the relief of his poore *bretheren*. He was *unfaithfull*, for he thought to have keeped *all* to himself, which was given to him also for the *benefite* of others: he was *base* and an *abject*, for he minded nothing, but *eating drinking* and carnall *pleasures*: yet God designed him by this name *Thou foole*. Under this all his *impieties* may be comprehended, and it directly crosseth, that wherein he applauded himself most, for he thought he had taken a wise *course*, in providing so well for himself. This he thought was *wisdom* but God whose *Word* must stand, said, in so doing he was a *foole*. A *fool*, because he thought that his *life* consisteth in his *abundance*: A *foole*, because he thought these things to have been the *good* of his *soul*: a *fool* because he thought length of life a most certaine thing, which was most uncertain: A *foole*, because he did not forsee and provide for these *dangers*, which he might so easily fallen into, but was securely ploting & dreaming of *felicity*, and in the mean time he was incontinent to bee hailed to *judgement* and *torment*: A *foole*, because hee thought only of this temporall *life*, and not of *that* which endureth for ever, which he might have so easily provided for, by giving *alms* of a part of his *abundance* and *superfluety*: A *foole*, because for the love of the things of this *life* he lost eternall *life*, he

lost

lost his own *soul* which of all *follies* is the greatest, *For what can the whole world profit a man if he losse his own soul?*

Let us marke this his *folly*, that thence we may learne to be *wise*. his *folly* principally consisted in this, that he considered not his true finall *end*, and therefore directed not his course aright to it. True *wisdome & prudence* therefore on the contrary fixeth the eye upon our last end, and ordereth all things, as is most convenient to obtaine it, for the *end* is the *rule* of the means, & they must bee directed and squared according to it. If you say, what is this our last *end*? I answer, he who is our first *beginning* and *author*, GOD. It is he that hath made us of his own *bounty*, and according to his own *Image*, and that for himself in an high degree. He is the *Center*, as it were, and naturall *place* of our hearts, as some *Ancients* speak. As *heavy bodies* when moving down-ward can have no rest, till they come to the *Center*: even so our heart moved by the weight of *affection*, findeth no repose till it obtaine GOD. *O LORD Thou hast made us for thy selfe and our hearts are restles till they rest in thee.* It is not then to live after our own *lusts*, for which we wer made. It is not to seek after *riches, delights* or *honours*; that were to make our selves or the creatures our last *end*; whereas of God, and for him are all things, and in particular man is for this *end*, that he may *see* GOD, *enjoy* GOD, and be *blessed* as his Angels and as himself is. This is our *salvation* and this is our last *end*, & the right way leading to it, is to *know* GOD here, to *Love* Him, to *Reverence, Praise* and *Serve* Him *in holinesse, without which none shall see His Face.*

11. *Our last End.*

To help us forward to this *end* GOD hath made these inferiour *creatures*, and hath given us the *use* of them. They all proclaime to us the *Perfection* and *Excellencie* of their Maker, and invite us to *know* and *love* Him, in Whom these *Perfections* are infinitely greater then in them, and who hath given them these *Perfections*, more for our good then for theirs. They are appointed as means to help us to serve our LORD, & to save our selves and that this might be done the more effectually and cheerfully, He hath made so many, so beautifull, so admirable *creatures*, serving not only for *necessity*, but also for *delight*. Hence the beauty of *colours*, harmonie of *sounds*, pleasantnesse of *odours*,

12. *The end of other creatures.*

sweetnesse of *meat* and *drinke*, softnesse of *rayment*, plenty of *fruits*, preciousnesse of *gold*, *silver* and *jewels* &c. All this, I say, is not that our hearts may go a whoring after these *things*, but that by them, we may be furthered toward our last *end*, to wit, GOD Himself.

13. *Happines of obtaining our last end.*

This if we attaine unto, happy are we. We have obtained the true *good* in which there is no mixture of *evil*, the perfect *good* in which there is no defect, and in which is all *perfection*. GOD is an Infinite *Ocean* of *Goodnesse*, Able to satisfie our *desires* in all things. In Him is infinite *Light*, *Beauty*, *Truth*, *Love*, *Power*, *Safety*, & therefore in the possession of so infinite a *good*, there is an unspeakable *joy*, and perfect *peace*: but on the contrary, if we losse this true and last *end* we have lost all true *good*, all *joy*, all *peace*, and in stead thereof, incurre *Damnation* and Eternall *Torments*.

14. *Earthly Things should be desired with respect to our end.*

Hence followeth, That if we would be truly *wise*, and eschew this damnable *folly*, we should take heed, that our *affection* be not inordinate in any thing, whether in our *wealth*, or *pleasure*, or *health*, or *life*. These *things* should be desired of us, only so far forth, as they are able to procure our *salvation*, & promove us in the way to our last *end*. It is therfore neither *health*, nor *sickness*, nor *riches*, nor *poverty*, nor *honour* nor *dishonour* that we should seek, but that which is most fit to bring us to our true *end*, & so much of that, as God knoweth to be expedient: for true *wisdome* teacheth not to take more of the means then is convenient for the *end*.

15. *Sinne only contrary to the obtaining of our end.*

Secondly, Hence followeth, that nothing in true *wisdom*, should be extreamly shuned, but that which is contrary to the obtaining of this our *end*. That which directly crosseth it, is neither *sickness*, nor *poverty*, nor baines of *birth*, nor *disgrace*, nor rudnes of *knowledge*; for a man may have all these, and yet be saved; but it is *sinne*. By this directly we go out of the right way, we deny GOD in effect, and place our last *end* in some of the *creatures*, and therefore S. PAUL sayeth, *That the belly of the glutton, and the gold of the covetous is his GOD*. So give a man all the world & let the whol countrey think him the *wisest* man therin, if he sin against God he is a *foole*: if he have no other thing else,

yet

yet if he serve him, he is truly WISE. *Who is wise and he shall understand? who is prudent and he shall know these things.* Hos. 14. 9. But let us now come to the *Sentence* of GOD.

16. *This night.*

This night &c. He proveth his *folly* from the *effect* of it, as if he would have said, behold, thy *folly* and *imprudence*, thou thinkest to live many years to enjoy thy *goods*, but thou shalt not live so much as to the morrow (For this night &c.) *This night.* This sheweth, that his *consultation* was in the night time, the care of his *riches* bereaved him of *sleep* and made him anxiously to be thinking on them, when he should have been at rest. This is not one of the least evils of *riches*, that the care to gather, preserve and imploy them, spend so much *time* unto us, which is a thing most *precious*, so that often they give us no leasure to naturall *refreshment*, and farreleſſe to do that which belongeth to the *Service* of our GOD & *salvation* of our souls. THEOPHILACT addeth, *That it was fitly in the night, that he had such thoughts, for the desire of his riches had blinded him, and had made him to be in a night of grosse darkness*, whence all his *thoughts* and *consultations* were but *dreams* of felicity.

17. *Sudden death fearfull.*

Observe here, how dreadfull is the *Sentence* of GOD against this man. 1. His *death* is sudden, even that same night. *It is a fearfull and dangerous thing to be taken away in a moment.* Iob 34. 20. To be snatched away suddenly, there is none, but would shune this, and therefore it hath been one of the *petitions* of the christian Church in her service: *From sudden death LORD deliver us.* To *die* leasurely is more painfull indeed for the *body* somtimes, then to be despatched suddenly, but very advantagious for the *soul*. It giveth a man time, to call himself to just account of things past. it giveth him leasure to censure unpartially, the pleasures of *sinne* and *vanities* of this world, to detaste them, and to mourne for them, and so to perfect *repentance*. The *Joyes* of heaven have leasure also to present themselves unto our minde: and thus a man by means of departing at leasure, may exercise noble *acts* of *faith, love, hope* and *patience*. By means of it, he may also do great good to others. It giveth him occasion to advise prudently of bestowing *charity*. It giveth opportunity of giving *instruction* and *comfort* to others, & of *prayer* for them,

and in a word of teaching men how to *die* aright. That *Moses*, *Joshuah* and *David* died, and so all good men would wish to *die*: but this was denied to this *wretch*, he is snatched away suddenly even away that *night*.

18. *Death in time of folly.*

Secondly, He *dies* in his *folly*, which was yet farre more fearfull. If a man be in a right and wise *course*, though *death* come suddenly, yet it cannot prejudge his *salvation*: but to be seized upon by *death*, in the very night of our *folly*, is a very dreadfull thing. The godly want not their own *folly*, but they perceive and amend it in time. This is the *misery* of the wicked, that they perceive not their *folly*, till they be taken in it, and feele the smart of it by *death* and *judgement*.

19. *We should be ever prepared for death.*

This should teach us to pray to God, to give us respet at *death*, if it be his Will, and howsoever, that *death* take us not in the midst of our *folly*, but that in respect of our prepared *minds*, it never be sudden, for this cause we should be ever on our guarde alwayes carefull to shune that *folly*, which might prejudge our soules, if *death* should overtake us in it. Hence our Saviour hath commanded us, *To watch alwayes, because wee know neither the day nor the houre of our LORDS comming*. Every day and houre, we should have our *loins* girded, with the *girdle* of *mortification* of our *affections*, and the *torches* or *lamps* of good works shining in our hands. If thou give thy self but to *folly* this night, what knowest thou but thy *sentence* shall be, *This night thy soul &c.* What assurance of thy life hast thou more then he? let us learne to be *wise* by such examples. They teach us a most profitable *lecture*, they who have been so overtaken, say to us, as it were, as my *Judgement* was, so also shall it be with thee: yesterday to me, and the day to thee. Yesterday I was, where thou art, I had this same thoughts of long *life* and *happines* which thou hast here, and yet even then my body was condemned to the dust, and my soule brought before the Tribunall of GOD, to give an account and to receive the *sentence* of *justice*. What knowest thou but it shall be so with thee to day. Would God wee did rightly consider this. *That we might number our dayes, and apply our hearts to wisdome*, esteeming of every day as if it were our last day, and doing that in it, which wee would wish to bee

bee doing, if *death* were come.

20. *Taking away of the soule.*

Secondly, he sayeth, *They shall require thy soul.* He sayeth not, *he shall die*, but *That his soul shall be required or taken away.* The words import first, that this should be done to him against his *will*, resisting and strogling to the contrary. 2. that this should not be done by *chance*, but by *justice*, that he might receive his *sentence* according to his *doings*. 3. It is said, *They shall take*, to signifie, that the devils as the executioners of GODS *justice* were ready to execute *vengeance* upon him. Here is a dreadfull *sentence*, whereby the *soul* is taken away. The *soul*, the *precious soul*, the *redemption* whereof ceaseth for ever. The *soul*, which is of more *worth* then all the world. *What profiteth it a man to gaine the whole world, if he losse his soul?* The *soul*, which is our divine *part*, the *Breath* of GOD, and *Stamp* of his Countenance. The *soul*, for which the precious *Blood* of Iesus was shed. The soul, the *soile*, which if it were rightly manured, should bring forth the fruit of immortall joy. That this *soul* should be taken away unavoidably, first to *judgement*, & thence to intollerable *torment*, what wo and *misery*!

21. *Anguish of the wicked at death.*

Hence we may perceive what sorrow and anguish was in the *soul* of this covetous man, or in any like *wretch*. When *Belshazzar* Daniel 5. 6. saw the *hand-writing* against him on the wall, that he was numbred, weighed and divided, *His countenance was changed, his thoughts were troubled within him, the joynts of his loins were loosed, and his knees did smite one against another*; such is the *anguish* and the *agonie* of the wicked, when GOD putteth forth his *Finger*, and writeth on their body, by an incurable *disease*, that their dayes are numbred & finished: when he wakens their *conscience*, & writeth therin, that they are *weighed and found to be light*, and that they must be divided from their *houses, lands, wife, children, friends*, yea and that the *soule* must be divided from the body, and that the one must go to be the meat of *wormes*, & the other to eternall *fire*. If such a man look back to his *life*, his *sins* which he thought evanished, his *negligence* and *coldnes* in Gods *services, ambition, covetousnesse, malice, wherdome* &c. rush upon him like so many *furies* to gnaw his *conscience*, & to rent his heart in pieces, and tell him that as he hath had their

sweet, so must he have their *bitternesse*. If he look before him, he sees GOD ready to cast him away, and to say, *depart from me thou cursed* &c. The good *Angels* ready to forsake him, and the *devils* ready to snatch up his *soul*. He seeth that within half or quarter of an houre, he must change his bed, it may be of *repose*, which his *children* and *friends* stand about, with a bed of *fire*, with a company of hortible *spirits*, with everlasting *chains* & everlasting *darknes*. O what unspeakable *anguish* is this! what is there in this earth that can countervaile it.

22. *Joy of the Godly at death.*

It is not so with the *death* of the *Godly*. Though *nature* in them also shune *death*, yet *grace* in end prevaileth. Their *soule* is not taken from them, but they deliver it and recommend it into the hand of GOD the Father and redeemer of spirits, *In thy Hands I recommend my spirit, for thou hast redeemed it O Lord GOD of trueth* sayeth David *Psal.* 31. 5. They are content to go out of the *body*, as out of a *prison* and *grave*. *They desire to be dissolved and be with Christ. They depart in peace, because their eyes have seen the Salvation of GOD.* They count the last day of their *life*, the first of their *happinesse*, the *birth day* of *eternity*, which shall draw aside the *curtaine*, and make them clearly see, which before they saw but obscurely. They know that day shall free them of all *stormes*, and put them betwixt the Armes of their Father, *And turne their trouble into rest, & their mourning into joy and their basnes into glory*. They have reason therfore, to be content when it pleaseth GOD to call. The LORD grant that we may live their *life*, that so we may die their *death*, and that for the merits of Christ &c.

THE FIRST SERMON
Upon the VI Chapter of S. IOHN.

Vers. 43. *IESUS therefore Answered and said unto them, murmure not among your selves.*

Vers. 44. *No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day.*

Our

OUr blessed Saviour having entred upon a most heavenly *discourse* concerning the *Dignity* of himself, and the *happines* of them who receive Him as they ought, having entred I say upon this *discourse* in the preceeding words, He taketh occasion from the *murmuring* of the *Jews*, at that which he said, to prosecute this same *discourse* more particularly and more fully, in these *words* that I have reade and in many after following. Particularly in these *words*, yee have to consider the *occasion* of this *discourse*, which was the *murmuring* of the *Jews*, insinuated there, *And Iesus answered unto them, saying, murmure not among your selves.* 2. Yee have an heavenly *instruction* given to them, and to us all in them, concerning the *way* by which we come to Him, *No man can come to me, except the Father which hath sent me draw him.* 3. Yee have the *happines* of them who are so drawn by vertue thereof unto Christ, *And I will raise him up at the last day.* 1. *Intension.*

And Iesus answered and said unto them, murmure not among your selves. These *words* insinuate as we said, that the *occasion* of our Saviours following *discourse* was the *murmuring* of the *Jews*, whereof yee may reade immediatly before my text. *They murmured because he said, I am the bread that came down from heaven.* They said is not this the son of Ioseph, whose father and mother we know? how then is it that he sayeth, *I came down from heaven?* They were so farre from beleeving and receiving thankfully his heavenly *Words*, that they *murmured* at them and condemned them within themselves. Beside they had heard & seen his great *Miracles*, which he wrought to confirme his *Word. He had fed five thousand with five loaves*, as ye may reade in the beginning of this chap. *He had healed many sick, and had raised the dead.* These things might have perswaded them that he was more then a man, & that he had a divine *Nature*, since for confirming of his *Deiety*, these *Miracles* wer wrought by him: at least by these *wonders* they might have been induced to think, that he was such an One, who would not speak but *Truth*, and that therefore they should have humbly received his *Words* though not understood by them, and that they should have devotly searched after the true meaning of them. Yet mistregarding 2. *Murmuring of the Iews.*

ding both his divine *Words* and wonderfull *Works*, they turne to *calumnies & murmuring*. The *reason* is clear from the text, which our Saviour openeth up more fully hereafter. They were carnall, and savored only the things of the *flesh*. Their hearts were upon their bodily *food*, whereof while they had expectation, they received him as the promised *Messias*, and would have made him a King as ye may reade before, but this hope being gone when they heard him speak of an heavenly *bread* which came down from heaven, they despise himself as *vile*, and murmure at his *Words* as *false*. Such is the corruption of our blinde and perverse nature, that we reject and condemne, whatsoever savoureth not to our carnall *sense & judgement*, by which we presume to measure things *divine*, which when understood should be believed, and when not understood should be reverenced & adored. But of this by GODS Grace, we shall have occasion to speak more fully hereafter. Therefore we come now to the second point.

2. *Instruction of our Saviour.*

No man can come to me, except the Father which hath sent me draw him. Here is the *instruction* given by our Saviour to them, whereby also he confuteth their *murmuring* as if he would say, yee murmure injustly, there is no falshood in my *doctrine*; but yee do not understand nor believe it. because none can do this, *But he which is drawn and enlightned by the Father that hath sent me*, which yee are not, through your own *default*. Put the case a man of great learning were teaching in schools, of high and sublime *mysteries*, which cannot be understood by them who are unlearned: if rude and unlettered men should come in and heare him, and condemne what he said as false and untrue, he might justly say to them, it is not the falshood or absurdity of my *doctrine*, which maketh you to dissent from it, but it is your want of *learning*, without which this *doctrine* cannot be understood. So our Saviour telleth these carnall *hearers*, that there was no default in that which he had said, but that they wanted that preparation without which they could not embrace his *Words*. He might have said ye believe not what I say, because ye are *blinde, carnall* and *perverse*, but he choiseth rather to tell them of the necessity of being *drawn by the Father who sent him*, for this end

that

that he might be understood and beleeved. This he doeth first to shew that his *doctrine* was not false nor contrary to God, but a true and divine *doctrine* to the *beliefe* whereof, the Father himself draweth. 2. to shew that it is not in the power of man to understand and receive so high *mysteries*, but that the speciall aide and assistance of GOD is necessary thereunto. 3. He speaketh this to strick them with a just *terrour*, by considering that they were not enlightned and drawn by GOD, and to stirre them up humbly to beg this heavenly *Favour* at the Hands of GOD.

4. *Drawing is calling.*

This much for these *words* in generall. For the more full understanding of them, wee shall by GODS Grace open up more particularly what this *drawing* of the Father is, *Without which no man can come to the Son.* Many things may bee and are curiously disputed here-anent; but we shall of purpose forbeare them, and insist upon these *things*, which may serve more for your edification. first then yee are to understand, that this *drawing* of GOD is the *Calling* of GOD, as our Saviour himself expoundeth it in the verses immediatly following. But every *calling*, is not this *Calling* whereof chiefly he intendeth to speak here.

5. *Generall Calling.*

There is a generall *Calling* of men by God, common both to the *reprobate* and *elect*, and there is a *calling* peculiar to the Elect. 1. There is a *calling* cõmon to both, by which God calleth men both outwardly and inwardly. He calleth all that are within the Church by his *Word* heard and read, publickly and privatly. He calleth by *prosperity* and *adversity*, by *allurements* and by *scourges*. Somtimes he hedgeth up the wayes of men with *thornes* of *affliction*, *That they may turne back from their evil way, to their God whom they have forsaken.* Hos. 2, 6. Somtimes *He loadeth them with blessings, that thereby he may draw them, as it were, with cords and bands of love.* Hos. 11, 4. So also inwardly his divine *illustrations* and *inspirations* are in some measure communicated both to the good and to the bade, *They taste of the good Word of GOD, and of the heavenly gift, and of the powers of the world to come.* Heb. 6, 5. They are brought to some beliefe and consideration somtimes of *death* and *judgement*, of the paines of *hell* and joyes of *Heaven*, and by all these meanes GOD calleth and knocketh, as it were, at their *hearts*, that they may open, yea not once but often doeth he

he this, as all may find by their own *experience*.

6. *Effectuall calling.* This *calling* in some sort may be called a *drawing* & it is not excluded here, yet is it not that wherof our Saviour chiefly speaks, for he speaketh of that *calling* which maketh men effectually to follow it, as appeareth by the next verses. Therefore I said, there is another *calling* proper to the *Elect*, whereby God so concurreth with the means used by him, that he effectually enlightenerh the minde, changeth the heart and draweth it after him, by his Grace preveening, exciting, assisting and accompanying them powerfully, till they attaine unto the end of their *faith*, which is the salvation of their *soules*. Hence our Saviour sayeth, a little before, *All that the Father giveth unto me, cometh unto me, and him that cometh unto me, I will in no wayes cast out*. So they that are thus *drawn* are given by the Father; *Of him they hear and learne*, as he sayeth in the next words, and therefore undoubtedly come to Christ, *This is that Gift and Grace of effectuall Calling, which overcometh the hardest heart that it meeteth with, and is rejected by none*, as holy AUGUSTINE speaketh. This is that which the devote soule desireth in the first of the *Canticles* 4. *Draw me and wee will runne after thee*.

7. *this drawing necessary.* Of this *drawing* chiefly, as I said, these *words* are to be understood. It hath sundry excellent *properties*. whereof I shall touch but some. 1. It is so *necessar* unto us, *That without it none can come to Christ*, as our Saviour saith here, which he also mainly intends in this place. If our Saviour had not called upon *Lazarus* when he was in his *grave* with a mighty Voice saying, *Lazarus come forth*, he should have remained there still, untill he had returned into the dust. Even so except the *Voice* of GOD *Call* and *Draw* us out of our *corruption*, we can never come out of it. *Without me* sayeth our LORD, *Yee can do nothing*. *We are not sufficient of our selves as of our selves, to thinke a good thought, but all our sufficiency is of GOD*. 2. Cor. 3. 5. Our *minds* are full of *blindnes, vanity* and *forgetfulnes*: our *wills* are *perverse* and bent to *evil* and our spirituall *enemies* are mighty, Yea beside that, these *actions* whereby we must follow GOD are *sublime, heavenly* and *supernaturall*, which nature of it self can never reach unto. If the *body* of a man be able and sound, he may indeed *walke* and *runne*; yet can he

not

not *flie*, because that is above the reach and power of nature: even so, although there were not that *corruption* in us, which is indeed in us, yet without the speciall Assistance of GOD, we could never mount up to these high & heavenly *actions*, whereby we follow Christ, by believing his *Truth*, by loving his *Goodnes* and hoping in his *Mercy*. It is necessary therefore that we be furnished by him with new *Strength*, whereby he draweth us, and inableth us to follow after him. He giveth us the eye of *Faith*, whereby we may beleeve, meditate & contemplate these *mysteries* which are necessary to be known for our *salvation*. God saieth S. Paul 2. Cor. 4. *who commanded light to shine out of darknes, hath made his Light to shine in our hearts*. He giveth to our soules the spirituall *feet*, or rather wings of *Hope* and *Love*, by which we may follow after him. *They that wait upon the* LORD Isa. 40. 31. *shall renew their strength: they shall mount up as the eagels, they shall run and not be weary, they shall walk & not be faint*. *Love* and *Hope* which are the *affections* of the *soul*, are as it were, the *feet* of it, whereby it moveth toward that, which it apprehendeth as *Good*. *Love* is the chief *affection* and, as it were, the right *foot*. Thence ariseth *desire* of *Good* when it is absent, *joy* of *Good* when it is present: *hatred* of the contrary evill, *feare* of that *evil* when it approacheth, and *sorrow* for it when it seizeth on us. *Hope* is, as it were, the least *foot* of the *soule*, whereby we move toward that *Good* which is hard to be obtained. From it ariseth *boldnes*, *courage*, *magnanimity*, *constancie* to endure travails and troubles, *anger* & *zeale* to resist impediments. But this *Love* and *Hope* simply considered will never leade us in the way to Christ, and therefore as God giveth us *Faith* to be a spirituall *eye*, so he giveth us supernaturall *Love* and *Hope*, to be the *feet* of our *soule* whereby we may move and runne after Christ in the way of the obedience of these commandements, which by the light of *faith* are manifested to us, yet so as we chiefly leane to the Love of GOD and our neighbour, which is, as I said, the right and chief *foot*, whereby our *hope* is strengthened and confirmed. *For hope maketh us not ashamed, because the Love of* GOD *is shed abroad in our hearts by the holy Ghost which is given us*. Rom. 5. 5. To conclude in a point then. This *drawing* is so necessary, that without

it none did ever come or shall ever come to Christ. Of our selves we can, with these *Jews*, murmure at his Words & disassent from them, but cannot *believe* them, farrelesse can we *love* him and trust in his *mercy*. Without common calling spoken of before, none can come at all in any measure, and without this effectuall *drawing*, none can come as he ought.

8. *cōtinuance of it necessary.*

Secondly, This *drawing* of the Father is not necessary only for one moment, but is a continued and perpetuall *assistance*. We cannot begin without it, nor without it can wee end. *It is GOD that worketh in us both to will and to do*. Some thought that the beginning of our *conversion* is from our selves, but most falsly. There is no good *thought* nor good *affection* in us but from God, till he preveene and excite us, we can neither seek nor desire as we ought. The devote *soule* had never said, *Draw me and we will run after thee*, except in some measure before she had been *drawn* and excited to seek and to desire to run after Christ. Therefore our LORD saieth; *Behold I stand at the doore & I knock*. He knocketh before we open, yea he softneth & he openeth it, as he did the heart of *Lydia*. *Our endevours are none at all* saieth S. BERNARD *except they be excited*. He saith, *Seek my Face*, before we answer, *Thy Face LORD I will seek, hide not thy Face from me, neither cast away thy servant in displeasure*. So on the other part our *endevours* are but in vaine, if they be not still assisted & accompanied by the powerfull *Grace* of GOD. Hence David sayeth in that same place before cited, *Thou hast been my help, leave me not neither forsake me O GOD of my salvation. I have laboured more abundantly then all the Apostles* sayeth S. PAUL, *yet not I but the Grace of God that is within me*. Albeit we be set in the right way, yet can wee not go a *foot* except Christ bee with us. *Except thy Presence go with us, take us not hence* said MOSES to the LORD, Exod. 33. who answered him, *My Presence shall go before thee and give thee rest*. Whence is it that Godly men do not only follow Christ, *but think his yoake easie and his burden light?* because Christ & his *Grace* is alwayes with them, supporting, strengthening & comforting them. Hence the *deniall* of themselves, seemeth easie, their *patience* sweet, their *humility* glorious, their *prayers* and *devotion* pleasant and joyfull. Christ going before

them

them also, as it were, from whose precious *oyntments* so sweet a smell proceedeth, as allureth and draweth after him those that do perceive them. His divine *Perfections* are, as it were, these precious *oyntments*, especally his *Mercy*, *Wisdome* and *Holines*, all which send forth a sweet & flagrant *smell* which is most powerfull to draw after him: what are his gracious *Promises* and manifold *Blessings*, his heavenly *Illustrations*, his divine *Consolations*, and most sweet *affections* of *devotion*? but, as it were, the sweet and flagrant smell of his *Mercy*. What is his word which is the *word* of life? that discovereth to us the *way* of salvation, but, as it were, the sweet savour of his *Wisdome*. So all these excellent *vertues* that were in him, were, as it were, the savour of his *Holines*, whereby it diffuseth it self for alluring and drawing men to him, and that still nearer and nearer. Thus his *drawing* of us, continueth still while we are here, *Neverthelesse, I am continually with thee*, sayeth David, Psal. 73. *Thou holdest me by my right hand, thou wilt guide me by thy counsell, and afterwards receive me into Glory.*

Thirdly, This draught of us by God is in some sort reciprocall & mutuall. As he *draweth* us, so in some sort, we *draw* him. We *draw* God to us by our *prayers*, *sighs* and *groans*, yea by them we hold and bind him in a manner. *Let me go* said he to Iacob wrestling with him, *For the day approacheth. Let me alone* said he to Moses *that my anger may vaxe hote*. Thus by every vertue, *patience*, *chastitie*, *mercy* &c. And by every good *worke*, we draw God in some measure to us, who the better we are, draweth the nearer to us, and delighteth the more in us. But especially, we draw him to us by *love*, which GOD himself who is *Love* doeth alwayes accompany. *He that abideth in love abideth in GOD, and GOD abideth in him* sayeth S. IOHN. *If any man love me*, sayeth our LORD, *I will love him, and my Father will love him, and my Father and I will come and dwell with him*. Thus being *drawn* by God, we *draw* him to us in some manner: but yet absolutly we *draw* not him, but by him are *drawn* to himself. For it is he who giveth us all that strength of *beauty*, *vertue* and *love* which pleaseth him, & he giveth it for this effect, that we may be united more and more to Him wherein our *Happinesse* standeth.

9. *Some reciprocation in it.*

10. *It is not violent.*

Fourthly, This *draught* of GOD is not a violent *draught*, but most sweet *motion* of us, whereby we who were before *unwilling*, are made now willingly and gladly to come to Christ, yea and *to run after him*.

The *Manichees*, as CHRISOST. here reporteth affirmed, *that man was drawn to GOD violently, and that his will was forced*, for which *doctrine* they alledged this place, *No man can come to me* &c. This was a foolish and absurd *doctrine*. A man cometh not to Christ by bodily *motion*, but by the *beliefe* of his minde & *love* of his heart, which cannot be against the *will*. *Thou may come to the Church*, saith holy AUGUSTINE, *against thy will, thou may come to the alter against thy will, thou may take the sacrament also against thy will, but believe, canst thou not against thy will, for with the heart man believeth unto righteousnesse, and with the mouth confession is made unto salvation*, and againe, *If thou comest against thy will thou believest not, and if thou believest not, thou comest not at all.*

11. *Drawing importeth not alwais violence.*

Neither doeth the word of *drawing*, necessarly import, that *violence* is alwayes used toward the thing that is *drawn*. Both in *scripture* and in other *writes*, things are said to be *drawn* which are not forced. Men are said to be drawn by their own desires and delights. *Trahit sua quemque voluptas* said the Poet, which *testimony* S. AUGUSTINE citeth here, *And if men* sayeth he, *be truly said to be drawn by their own pleasure, how much more may they be said to be drawn by truth and righteousnesse, happines and eternall life*, all which Christ is. Thus in holy scripture, *Hos.* 11. The LORD sayeth, *That he drew the people of the Jews, with the bands of men, and with the cords of love*, meaning his *benefits* which he abundantly powred upon them, which might have served as *cords* to draw them unto him.

12. *why drawing used first.*

But it may be yee will say, if men be not forced to come to Christ, why then is the word of *drawing* here used since properly it signifieth a *moving* of any thing be way of *force*. I answer, this *word* is used here not without great *reason*. For first, That *Action* of God whereby he bringeth us to himself, is like to *drawing* in this, that as when a thing is *drawn* the *power* is outward by which the thing *drawn* is moved, & without which it should not be moved: even so in the first *drawing* of us to God, by his

illustrations and *inspirations*, the *power* is without us, and independent from the liberty of our *will*. This *Calling* of God preveeneth our *will*, yea we are so farre from willing in, that oftentimes we resist and struggle against it, and would be gladly quite of these heavenly *inspirations*, that we might the more freely follow our carnall *joyes*. In this respect this *Calling* of God, may justly be called a *drawing*, without which we can no more move toward GOD then a *weight* can move upward except it be *drawn*.

13. Secondly, Our *effectuall Calling* is called a *drawing*, to signifie the vehement and mighty *power* whereby GOD changeth the heart of man, when it is his purpose to bring it home to himself. *drawing* importeth *vehemencie* and *strength*, and what is so mighty and strong, as this *change* of the right hand of the most high. Thereby sometimes suddenly hee so worketh upon the *soul* of man, that he who was before drowned in *vice*, and long accustomed to it, beginneth now to abhore that which most vehemently before he loved, and on the contrary to desire & love *that* which before he abhored. By this *power* he that before was the *enemie* & *persecuter*, it may be of Christ, When the heavenly *Light* had shined about S. Paul: yea when it had shined within him, and when God had stretched out his Hand, and had taken hold of his heart, he incontinent cryed out, *LORD, what will thou have me to do?* Now he acknowledgeth him to be his *LORD* and the *Law-giver*, whom before hee esteemed a *Transgressor* of the law. Now he offereth himself to do his *Will*, whom before he persecuted, although he himself should therfore have been persecuted. This *Calling* indeed was extraordinary, yet some thing like thereunto we may find in every one that is effectually *called*. This is shadowed forth in the *parable* of calling to the *marriage*. Luk. 14. All were *called* indeed, but some were but simplie called, and after their refusall no more urged, but others were not left untill they were brought in; the king commandeth to *compell them to come in*. So God dealeth with his *elect*, he so calleth, that he leaveth them not till they answer, and follow him. Till then he still urgeth, by *perswasions*, *exhortations*, *reproofs*, *benefits*, *scourges*, *illustrations* and *inspirations*, though

Secondly why.

they be *blind*, he by *calling* giveth them *sight* to know the way to the banqueting *house*, although they be *halt* and *maimed*, he giveth them *feet* to walk unto it. And in a word no lesse powerfully bringeth them unto himself, then if he did use *violence* unto them.

14. *Thirdly, why.*

Thirdly, Albeit no *violence* be used to the *soul* of him that is converted when he is called; yet there is *violence* used against Satan, from whose *power* he is drawn by the mighty *Power* of God, that he may no more be the *slave* of Satan, but the Servant of GOD. There is also a kinde of *violence* inferted to our sinful *corruption*: for so great is the *Power* of GOD given to us by his *Grace*, that violently, as it were, we break the *bands* whereby our naturall *corruption* hath hitherto tyed us. *The Kingdome of heaven* (sayeth our Saviour) *suffereth violence, and the violent obtaine it by force.* Thus we see our *effectuall calling* is not without cause called a *drawing of us by the Father* who of his infinite *Goodnes*, & by his almighty *Power* worketh so on our *hearts*, that of *unwilling* he maketh us to be *willing*, to go to Christ & to run after him.

15. *This should teach us humility.*

This *doctrine* serveth first to teach us all *humility*. If thou have any *good*, thou may perceive from this which hath been said, that it is not of thy self but from God. *O man who hath discerned thee? what hast thou, but that which thou hast received? and if thou hast received it, why boastest thou as if thou hadst not received it?* No honour herein is due to us, but all the *glory* belongeth to him, *From whom every good gift and every perfect giving descendeth.* Againe, if as yet thou have nothing which is truly *good*, blame not God, but thy self, through whose *default* it is that thou art not *drawn* by him. No man indeed can come to him except he be *drawn*, but if any man be not *drawn*, this is to be imputed to his own *wickednes*. As GOD draweth none but out of his free *Mercy*, so he leaveth none but out of his unconstrainable *justice*. Humble therefore thy self, and acknowledge as the truth is, that thou hast not used the *means* aright which he hath given thee, but on the contrary, hath abused his manifold *Blessings*. Lastly, This serveth also to work in us *humility*, while we consider the different *dealing* of God towards divers *persons*, of whom some are

are *drawn* and some are not *drawn* by him. Go not to inquire curiously, why this man is *drawn*, and that man is not *drawn*, although it may be, that he that is *drawn*, is no lesse if not more unworthy, then he who is not *drawn*. If thou search into this, it is *presumption*; *humility* contenteth it self with this, that if any be not *drawn*, it is through their own *fault*, & if any be *drawn*, it is of the *bounty* of God, who may do with his own what he will. *Humility* maketh us cover our faces with the *Seraphims* & to adore this great *mysterie*, & to cry out with them *Holy, holy, holy, is the LORD GOD of Hosts, Holy is he in all his wayes, Holy* is he, both when he *draweth* and when he *draweth* not, when he *calleth* men to him, and when he rejecteth them. It maketh us to cry out with S. PAUL, *O the deepe of the riches, both of the Wisdome and Knowledge of GOD. how unsearchable are his Judgements, and his Wayes are past finding out.*

Secondly, The consideration of this *doctrine* should stirre us up to earnest incalling on God for his *Grace* at all times. *Inquire not*, saieth holy AUGUSTINE upon this place, *Why GOD draweth this man, and why he draweth not that man: but understand & receive this counsell, if thou thy self be not drawn, pray to God that thou may be drawn.* Are we not yet *converted*, we should carefully use the *means* especially of *prayer* that we may be converted. And suppose we be *converted*, yet should we still cal on God, that he would yet *draw* us more, that we may *run after him*. We should say with David, *Thou hast been mine help, leave me not neither forsake me, O God of my salvation.* 16. *Invocation of GOD.*

Thirdly, This should stirre us up to be carefull obediently to answer the *Calling* of God, that we through our *default* deprive not our selves of his saving *Draught*. Remember he that calleth thee is infinitely *Excellent*, and most *Worthy* whom thou shouldest hearken unto, He hath no need of thee, but thou standest in great need of Him, and without him cannot be but *miserable*. To him thou art infinitely bound, he is the *Creator* and thou the *creature*; he the *LORD* and thou the *servant*, he the *Redeemer* and thou the *captive*. 2. Consider that thou art most unworthy to be *called* by him, but most worthy to perish in thine own *sinne*. 3. That from whom hee calleth thee is *sinne* 17. *carefulnes to answer our calling*

the greatest of evils, and *death the wages of sinne*. 4. That which he calleth thee unto is perfect *Happines*. He calleth thee to *life*, even the life of *Grace*, he calleth thee to *peace*, even to *that peace that passeth understanding*, he calleth thee to the *Gifts* & *Joy* of his Spirit, yea to the participation of his blessed Spirit himself. He calleth thee to the great *banquet*, wherein thou art to receive not earthly *food, but the bread of life which came down to give life to the world*. And will thou not hearken unto him? wofull & miserable shal thy *estate* be, when some refused to come to the *feast* of the great King, Luk. 14. *He waxed angry*, & said, *they should never taste of his banquet. If Wisdom call & we answer not, if she stretch out her hands and we regard not*, Prov. 1. 24. *She also will laugh at our destruction, and mock when our feare cometh: we shall call but she shall not answer, we shall seek her early but shall not find her*. The Lord make us wise, that we may consider this aright, and that for the Merits of Christ Iesus, to whom with the Father &c.

THE SECOND SERMON
Upon the VI Chapter of S. JOHN.

Verse. 44. *And I will raise him up at the Last day.*

Vers. 45. *It is written in the prophets, And they shall be all taught of GOD. Every man therefore that hath heard, and hath learned of the Father cometh unto me.*

Connexion.

1. WE have already heard the *instruction* given by the LORD unto the murmuring *Jews*, namely, *That none can come to him except he be drawn by his Father who sent him*. In the words now read, he showeth first the happy *estate* of them who are *drawn* by the Father, and *come* unto him, confirming withall his former *discourse* where at they murmured. 2. He proveth the *necessity* of that *drawing* before mentioned and more fully explaineth it, *It is written in the prophets, They shall be all taught of God. And I will raise him up at the last day*. These words are added here

here by our LORD, first to preveene the *misinterpretation* of his former *words*, wherein he said, *that men cannot come to him, except they be drawn by the Father*. Some might have thought because of this, that he was inferiour to the Father: therefore he saieth, *That he shall raise him up at the last day*; which importeth no lesse *power* then that is whereby men are *drawn* by the Father. 2. These *words* ar added to confirme that which he said before, namely, *That he is the bread of life, and came down from heaven*. To confirme this, I say, especially in the minds of *beleevers*. For if he raise up men at the last day, undoubtedly he is not from the earth: but from heaven. and if he give *life* to them that are dead, he may be justly called *The bread of life*. 3. He addeth these *words* to comfort *Beleevers*, and to terrifie *unbeleevers*. For no greater *comfort* can be to them that receive him by a true and lively *faith*, then the assured *hope*, that they shall be raised up by him from *death*, to a glorious and immortall *life*, and on the other part, it is matter of exceeding terror to the *unbelieving* and *wicked*, that they shall not be partakers of this blessed *resurrection*, but they shall be raised up to *shame* and *confusion*.

2. *Why he adeth the raising of men at the last day.*

This *point* is urged diverse times hereafter by our LORD; and therefore, it may be, we shall have *occasion* to speak of it more fully. Only now consider that this is a *point* which we should at this time deeply meditate upon. He who *calleth* us and offereth himself unto us, is no lesse, then he who hath *power* of *life* and *death*, even of eternall *life* and of eternall *death*. If wee answer him and embrace his *Calling*, we may look to have *confidence*, *joy* and *glory* at our *death* and *resurrection*, but if we do otherwayes, we can expect nothing but *terrour*, *sorrow* and *confusion*. Though we think little now of *death* and *resurrection*, yet they wil come; *It is appointed for all men once to die, and after death cometh judgement*. The *soul* will be called out of the body, the *body* will be called out of the *grave*, and both will be called before the *Tribunall* of GOD. If thou hearkned devotly and obediently to his *Calling* here, *Thou shalt lift up thine head then*, being confident *that thy redemption draweth near*. When GOD sayeth to thy *soul* at *death*, *Come out*, thou shalt encourage it, and say, *Go out my soule, fear not, it is the Voice of my Beloved, calling not to*

3. *the happines of the Godly, and unhappines of the wicked at death and Resurrection.*

destroy, but to save thee. It is the *voice* of him, who hath often called me before, and whom I have answered by his *Grace.* It is the *Voice* of him that I was longing for. He said to me before, *Behold I come,* & I have answered even so, *Amen LORD Iesus come.* But on the contrary, if thou hast despised his gracious and mercifull *Calling* here, thy *terrour* shall be unspeakable at *death* and at the *resurrection.* He shall call, when thy *Lamp* is not prepared, and albeit thou would not be drawn by his *Mercy,* his *Justice* shall draw thy *soule* out of thy body at *death,* and thy *body* out of the *grave* at the *resurrection.* although thou call then, he will not heare; but will say, *Depart from me I know thee not.* Long have I cast open the doore of my *Mercy* unto thee, but thou would not enter, and now it is shute. O how terrible shall this *Calling* or rather *Drawing* of *justice* be to the disobedient *soule* & *body!* Faine would they draw back into that very *nothing* out of which they were brought. *Therefore the wicked shall say then unto the hills and to the mountains, fall upon us, and cover us from the Face of him that sitteth upon the Throne: and from the Face of the Lamb.* Let us therefore while we have *time,* thinke both upon his *Mercy* & *Justice.* These are the two armes of his *Providence* whereby he draweth to *good,* and from *evil.* MERCY is, as it were, his *Right-Hand,* which is alluring and comfortable: *justice,* his *Left-Hand,* which is terrifying and dreadfull. Let us labour, *That his left hand may be under our head,* as the Spouse speaketh, *and that his right hand may embrace us,* that is, let us thinke upon his gracious *Promises,* that we may be allured to obey him, and withall consider his dreadfull *terrours,* that we may stand in awe to despise his *invitations.* I will speake no more of this. Now I proceed.

4. *Where this testimony is written.*

4. *It is written in the prophets, And they shall be all taught of GOD* &c. Here he confirmeth and cleareth what he said of the drawing of men to him by the Father. He confirmeth it by the *testimony* of scripture. *It is written* sayeth he *in the prophets, they shall be all taught of GOD.* This *testimony* is expressly set down, *Isaiah* 54. 13. Where the PROPHET speaking of the happy *estate* of the Church of the new Testament sayeth so ther; *All thy children shall be taught of the LORD, and great shall be their peace.* According

ding to the sense it is also to be found else-where, especially in the 31. 33. of *Ier.* where the LORD speaking of the *Church* of the new Testament sayeth, *After those dayes it shall come to passe, that I will put my law in their hearts & write it in their inward parts, and they shall be my people and I will be their GOD: and they shall not teach every man his brother, and every man his neighbour, but they shall know me from the highest to the least sayeth the LORD.*

5. What to be taught of GOD.

For clearing of this, yee are to understand that to be *taught* of God, is nothing else, *but to have our minds enlightned by the knowledge of him, and to have his love shed abroad in our hearts, so that we obey him, and that not out of the fear of punishment, but out of the love of righteousnes.* Of this *teaching* the Prophet spake when he said Psal. 94. 12. *Blessed is the man whom thou chastisest, and teachest out of thy law,* and when he said againe, *Teach me to do thy Will O GOD for it is good.* This our Saviour manifesteth in the next *words*, wherein he explaineth what it is, *To be taught by GOD*, saying, *That such an one heareth and learneth of the Father and cometh to him*, that is, he that is so *taught*, understandeth and beleeveth that which the Father revealeth, and embraceth it by sincere *love* and *affection*, and so cometh to Christ by *faith*, by *hope*, by *love* and *obedience*.

6. This further explained out of Augustine.

Hence, S. AUGUSTINE in his book of the *Grace* of Christ 12. and 13. chapters inferreth *That this doctrine of the Father, is nothing else, but his heavenly Grace communicated to us, whereby he maketh us not only to know what we should do, but also to do what we know, whereby he maketh us not only to beleeve that which should be loved, but also to love that which we beleeve.* This is the *doctrine* of the Father, whereby from on hye, by his unspeakable *Power* inwardly he manifesteth his *truth*, and communicateth to us the *love* of himself. This also is manifest as S. AUGUSTINE observeth there from the 1. *Thess.* 4. 9. where S. PAUL sayeth; *As for brotherly love yee have not need, that I should write unto you, for yee are taught of GOD to love one another.* So the *Teaching* of GOD maketh us not only to know what should be done, but also to do that which we know. And he that *knowes* and *doeth* so, is not caught by God. He is not caught according to *grace* but according to the *law*, he is not caught according to the *spirit* but according

ording to the *letter*.

Secondly, Yee are to consider that our Saviour by urging this *Teaching* of GOD, this *hearing* and *learning* of the Father doeth not condemne the outward ministrie of *preaching*, or deny the *necessity* of it ordinarly. For our Lord himself at this time was preaching outwardly the *word*, and S. PAUL accordingly *Rom.* 10. 17. telleth us; *That faith is by hearing*, for which effect *preaching* is needfull, and therefore he with the Prophet sayeth there, *how beautifull upon the mountaines, are the feet of them that bring glad tydings, that bring glade tydings of good things?* Hence we reade in the 8. of the *Acts* that when it was the Will of God to convert the Ethiopian *Eunuch*, he miraculously sent *Philip to him by an angell*, but he would not convert him by the *Angell*.

7. *Out-ward Ministry not condemned.*

But you will say, If man have any hand in this *teaching*, Why is it called the *teaching* of God? I Ans. It is called so justly; First, Because the *Word* that is preached, is not the *word* of man, but the *Word* of God. 2. Because man concurreth onely but outwardly as an *instrument* proposing the *Word*, but it is God who worketh inwardly upon the *soule*, he hath his *Chayre* in heaven that teacheth the *heart*, without whose powerfull assistance, *all our words are but an empty sound*, as S. AUGUSTINE speaketh in his 3. *Treatise* upon the 1. Epist. of *S. John*, so writting on the same place, he saieth, *God is the teacher of them that learne, because that which is given and revealed within, is from him. Paul may plant, and Apollo may water, but it is God that giveth the increase, so neither is he that planteth, nor he that watereth any thing, but God who giveth the increase*, 1. Cor. 3. 7. So then our Saviour by commending the *teaching* of God, the *hearing* & *learning* from the Father, doth not exclude the necessity of the out-*Ministry*, but sheweth the *power* and *efficacie* of God, Who is the principall *Agent*.

8. *Why this doctrine is ascrived to God.*

But it may be some man will yet say, If no more be imported here, by this *teaching* of God, then that which hath been said; it would seeme, that there should be no *difference* in this, betwixt them who lived under the Old Testament, and those who live now under the New; Which *difference* is plainly intended both by our Saviour & by the Prophet. There would seem

9. *Prehemineucie of the New Testament*

I say

I say, to be no *difference*, because God concurreth with his *word* preached then also, and it was he that did work *faith* and *love* in the hearts of men. I Ans. This is true, yet notwithstanding, there is a great *difference*, for the *teaching* of God then ordinarily was limitate to one Nation: whereas now it is offered to all the world, & throughout al the world, al the *Children* of the church of the *Faithful* are made really partakers of it. 2. The manner of *teaching* now, is more excellent; because the *Revelation* of God is more cleare, and the *Love* of God more aboundantly poured into the hearts of men; Whence the PROPHET *Isaiah*, Chap. 11. 7. speaking of this time saith. *That the whol earth shal be filled with the knowledge of the Lord, as the waters cover the sea.* 10. Now, let us come to the *Uses* of this *Doctrine*.

10. private revelations not to be relayed on.

First, Wee may learne hence, That we have no ground from this place, to leane to private *Revelations* & *motions* not warranted by the *Word* of God, as if without the *Meanes*, we might be taught by God and learne from him. Some *Phantastick persons* in this last age, have gone exceeding farre this way: and by this mad conceat, have stirred up horrible *confusions* and have drawn many with themselves into perdition. Farre be it from us to imagine any such thing. God hath ordained *meanes*, whereinto although he hath not tyed himself, yet hath he tyed us to these *meanes*, to wit, his *Word*, his *Sacraments*; *Prayer* & *Meditation*, these ar, as it were, the conduits of his *grace*, & as it were the *veins* by which we must search after the heavenly *Wisdom*. If thou neglect the *meanes*, thou but temptest God, & deceivest thine own *soul*. And though the *meanes* seem to thy carnal *minde* base, yet remember they are the *Ordinances* of God. *Naaman* thought little of the the waters of *Iordan*, he said, *The rivers of Damascus were better then all the waters of Israel*; he disdained to go there and put off his clothes and wash seven times in it, as he was commanded: but had he not used this *meane*, he had gone home as *Leprous* as he came forth.

Secondly, Wee should consider, That our *Heart* is deceatful, and *Satban* is subtill, who can transforme himself into an *Angel of light* and make us beleeve, that his *Illusions* and *Fancies* of our own hearts, are the *Inspirations* of God, when wee take

11. Great deceatfulnes of our hearts.

not heed unto Gods *word*. Many are deceived in this kind, Some think their own *fancies* to be the very *light* of God, when indeed there is in them nothing but *darknesse*, their carnal *affections*, to bee the *motions* of Gods Spirit; their *wrath*, they think *Zeale*, their *pride*, courage &c. And this *deceit* is commonly incident to proud and presumptuous *men*, yea sometimes the *saints* of GOD are in some measure this way deceived, and think the *Indictment* of their own spirit, to proceed from God himself. So we see *Nathan* being consulted by *David* concerning the building of the *Temple*, said unto him; *Go and do all that is in thine heart, for the Lord is with thee*, & yet in the meane time, *the Lord had not said so*, as *Gregory* observeth. For he appeared immediatly thereafter and forbade the *Work*, albeit he approved the *Intention*. Upon the other part men sometimes are so deceived in this kinde, that they think that to bee but a *Fancie* of their own, which is indeed the *motion* of the Spirit of God, and so also it pleased God, sometimes to exercise his own in time of *temptations*, that they may be the more tryed, and that they may grow in *humility* and other *vertues*. These are like to the Disciples, *S. Mark*, 6. 49. who in the *Tempest*, when they saw our LORD himself walking on the waters, they thought it was but a *Ghost*. Thus sometimes we take *evill* for *good*, and *good* for *evill*, and therefore we must not seperate the inward *Word* from the outward; Wee must not beleeve every spirit, *but wee must try the spirits, if they be of God*. Wee ought to try them by the *Word* of God, and should have our recourse diligently to them to whom the dispensation of the *Word* is committed, who should be more skillfull in discerning of the *spirits*, according to Gods *Word*, which is committed unto them. To conclude this *point* then we ought not to despise the outward *means*, but should highly esteeme of them, and should greatly praise GOD for the *occasion* which we have of them. We have particular reason of *thankfulnes* in this respect. There is no *Nation* under heaven, with which GOD hath dealt more bountifully in this kinde, then with us who live in these three NATIONS. No *Nation* hath the *Gospell* in greater plenty and purity. No *Nation* (for ought I know) hath had so great *peace* and *prosperity*

rity joyned with the *profession* of it.

The second *thing* which I would have you to observe is, that albeit the outward *means* are much to be esteemed, yet we are to depend chiefly upon the *Instruction* of GOD. He is the chief *Master*, and in respect of him none is worthy of that name, *call no man your master*, sayeth our Saviour, *upon earth*. First there is no *master* which hath such *Wisdome* and *Knowledge*. GOD is essentially and of himself *Wise*. He hath not had nor could not have any *Teacher*, *Counseller* or *Book* of which he might learne. His *Wisdome* is of himself, and in himself he seeth all *things* that are to be done. Therefore his *Knowledge* is unbounded, and *He is only Wise*, as the Apostle calleth him. All others of themselves are *ignorant*, their *knowledge* is from him & hath narrow *limites*, and hath much *errour* and *ignorance* joyned with it. Whence often the *doctrine* of others is pernicious to them that learne of them, but that which GOD *teacheth* is alwayes *true* and *saving* and such as may leade us to deliverance from the greatest *evils*, and to the obtaining of our soveraigne *good*.

12. *GOD the most excellent Master 1. in respect of Wisdome.*

Secondly, As God infinitely excelleth others in *Wisdome* so in his *Ability* of communicating it. Put the case the *knowledge* of a man were never so great, yet can he not make others learned, except they have *ingine* and take *paines*: but our heavenly *Master* is able to make the most *rude* to learne every *truth* that he pleaseth. He is absolute LORD of our *spirits*, and can speak in them what he pleaseth. Again suppose we understand the *truth*, yet, it may be, we are not moved, nor can be moved by the *doctrine* of our *Master* to *love* it, but God is able to make us love what we *know*, without *force* & *constraint*: yea with exceeding *joy* & *delight*. In a word the *knowledge* which we have by man is dry and puffed up, but that which is from God doth satiate the Soul. *Knowledge* obtained by man reacheth to the *understanding*, but that which is by God reacheth to the *affections* also. That is *speculative*, this is *practicall* & *effectuall*. That is, as it were, a shyning *light*, this both *shineth* & *burneth*. That maketh *learned*, but this makes SAINTS. *It is the knowledge of salvation, or the saving knowledge*, Luk. 1. 77. And therefore should be chiefly desired.

13. *secondly in respect of communicating of it*

Thirdly, Observe that he ascriveth *hearing* to the Soul, *every*

14. *Spirituall senses.*

one that heareth and learneth of the Father. As the body hath five *senses*, whereby it perceiveth things profitable and pleasant, so the *soul* hath actions answerable to these *senses*, whereby it perceiveth the things that are *spirituall*, & in scripture are called by the name of SENSES, *seeing, hearing, smelling* &c. *We hear* God inwardly, when we receive his *Inspirations*, which are words, as it were, whereby he speaketh inwardly to our *heare*. This is that *hearing*, without which, the outward availeth nothing. It is the *Voice* of God, as we said, that changeth the *heart*, which softeneth the hard *heart* and maketh it to *melt*, which inflameth the cold *heart* & maketh it to *burne*, as we reade of the two disciples going to *Emaus*, which pacifieth the troubled *heart* and setleth it in *tranquillity*. Thus God speakes sometimes to SINNERS, *He maketh them to hear a voice, as it were behinde them, saying this is the good way, walk in it, and yee shall find rest unto your soules*, but most commonly this way he speaketh to the *Godly* instructing, comforting and exhorting them to a continuall progresse in *piety*. 2. There is a spirituall *sight*, while as God infuseth a clear *light* in our *minds*, whereby with Moses, *We see him that is invisible*, apprehending divine *mysteries* more firmely & clearly then we did before, and in such a manner, as is fit, to raise up *love, desire* and *joy* in our hearts: for this *sight* the holy Apostle did pray *Ephes.* 1. 17. 18. When he desired, *That GOD would give them the spirit of Wisdome and revelation in the knowledge of him, that the eyes of their minde being enlightned, they might see what was the hope of his Calling and the riches of the glory of his Inheritance in the saints.* So there is a spirituall SMELL. *Christ is anointed with the oyle of gladnes above his fellowes. His name is as ointment powred forth.* The good *ointments* of his divine *Perfections* and heavenly *vertues* send forth so sweet a *savour*, as maketh the *Spouse* in the Cant. to say, *Draw us and we will run after thee.* This the soul perceiveth by a spirituall kinde of *smell*, and the *feeling* of it raiseth up most ardent *desires*, and stirreth up to most earnest *endeavours* of the things that are heavenly. Likewise the *soul* hath a spirituall *taste*. There is an unspeakable *Sweetnes* in GOD, in his divine *Mysteries* and *Obedience*, which may be tasted by the soul of a *spirituall man*. *O taste and see how sweet the*

LORD

LORD is, sayeth David, as if he would say, *If yee taste, yee will know the sweetnes of his Goodnes, Mercy, Liberality and Power.* So we may say of every divine *mystery*, *Taste and see how sweet it is*, and of every *vertue*, *Taste & see how sweet is obedience, patience, humility, chastity, charity* &c. Lastly, There is also a spirituall *touch*. Hence the devote *soule* Cant. 2. 6. sayeth, *His left hand is under mine head and his right hand doeth embrace me*, and againe, *I have found him whom my soul loved, I held him and would not let him go.*

15. *Gods goodnes in communicating himself to us.*

But why do I insist so much upon this? first, To shew the admirable *Goodnes* of GOD, who vouchsafeth so many wayes to *communicate* himself to us, and maketh us so many wayes able to *receive* him. All this proceedeth meerly frō his infinite *Goodnes*. There should be no losse to him, although we should never SEE his *Beauty*, HEARE his *Voice*, SMELL the sweet *Savour* of his *Precious Oyntments*, TASTE his *Sweetnes*, or EMBRACE him in the armes of our *love*, this should nothing impaire his *Felicity*, which from *eternity* he perfectly enjoyed, and might unto all eternity *enjoy*, without our injoying of him: but all this proceedeth from his admirable *Goodnes* which delighteth to communicat it self to his unworthy *creatures*.

16. *Sight of Christ in the holy mysteries.*

Secondly, I have insisted upon this at this time to move you, to stirre up all the *powers* and *faculties* of your soule, to receive him who offereth himself at this time most abundantly to bee participated by us. first, Christ offereth himself to be *seen* by us in these sacred *mysteries* both as GOD and man. Here we may *see* him by the eye of *faith* as GOD, not simply as GOD, but as GOD made man, and as made *a mean of sorrowes* for us, and as made *the bread of life* unto us. What a wonderfull *sight* is this! how can the Angels of heaven but admire to *see* the only begotten Son of God, who is in the bosome of the Father, *The brightnes of his Glory and the expresse Image of his person, eternall and omnipotent as the Father is, infinite in Majesty, Wisdom, Goodnesse, Power* &c. How can they, I say, but admire to see him demitt himself so farre for us and to us? As man also he offereth himself to be *seen* by us spiritually. Here we may *see* him and should look upon him as he *suffered* and was *crucified* for us. Here thou

may see his *Head* crowned with *thornes*, which should have been, and now is crowned with *Glory*: His *Face* spitted on and buffeted, which should have *shined* and doeth *shine* with the beams of heavenly *Light*: His *Hands and Feet pierced* and in a word *all wounded for our transgressions and bruised for our iniquities*, and now giving his *Body* that was broken, and his *Blood* that was *shed*, as the *food* of our *soule* unto eternall *life*. O what a wonderfull and sweet *sight* is this! what *reverence* and *humility*, what *love* and *thanksgiving* should it raise up in us. Dost thou *see* what thou receivest in these sacred *mysteries* and from whom? and wilt thou who art but *dust* and *ashes* refuse to humble thy self in *body*, and in *soule*? or can thou consider his infinite *Love* to thee, which made him to give himself for thee when thou was his *enimie*, & to exchange, as it were, the *Throne* of his *Glory* with the *ignominy* of the *crosse*, canst thou, I say, consider this and not be inflamed with *love*, and breake out in thanksgiving?

17. *The hearing of him there in.*

Secondly, He speaketh to us in these sacred *mysteries* most sweet and comforable *words*, which we should heare and answer unto. He sayeth, *I am the bread of life* &c. that we may answer, *LORD evermore give us this bread*. He sayeth, *I am the water of life*, that we may answer *LORD give us of this water that we thirst not againe*. He sayeth, *This is my Body which is broken for you. This is my Blood which was shed for you, he that eateth my flesh and drinketh my Blood, dwelleth in me and I in him*, that we may answer, *Whence is it that our LORD cometh to us. O LORD we are unworthy that thou should enter under the roofe of our unclean soules but let it be unto thy servants according to thy word*. Here he teacheth us, as it were, from his *crosse* all the precepts of divine *vertue*. He sayeth, *Learne of me for I am meek and lowly in heart*, I humbled my self and became obedient to the *death* of the *crosse*, when I was *stricken* I revenged not, I gave my life for mine *enimies*, I prayed for them in my greatest *distres*, I cleaved most firmly unto God, thus he speaketh unto us, and we should devotly answer him. But the time is spent and therefore I forbeare to proceed further. The LORD imprint these things in our hearts for the merits of Christ to whom &c.

A

A SERMON UPON the II. of the CORINTH. chap. VII.

Verſ. 10. *For godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.*

THe holy *Apoſtle*, in the former *words* ſpeaketh of the *effect* of his former Epiſtle unto the *Corinthians*, wherein he had rebuked them for not cenſuring the *inceſtuous perſon* that was among them, of whom ye may reade in the 5. chap. of that Epiſt. This his *reproofe* of them had grieved them & made them ſorrowful; but he tels them, that if it could have been, he wiſhed not their *ſorrow*: If it might have ſtood with their *well-being*, he would have been glad, that they had not been *ſorrowful* at all. Yet in the meane time, he declareth, that this their *ſorrow*, which his *epiſtle* had wrought in them, was matter of *joy* unto him, not for that they were grieved: but becauſe they had ſorrowed in a Godly manner, and that unto *repentance*, unto the Glory of God and good of their own *ſoules*. He confirmeth this particularly, by the generall *doctrine* of the fruit of Godly *Sorrow* in the place that I have read,

1. *Intention.*

For Godly Sorrow, ſayeth he, *worketh repentance* &c. Here he commendeth Godly *Sorrow*, of which nature that was, which his epiſtle wrought in the *Corinthians*. firſt, The very *name* he giveth it, containeth an argument of *commendation*, for the *Sorrow* which he ſpeaketh of, *is* a Godly *Sorrow* or a *Sorrow* according to GOD. 2. He commendeth it from the *fruit* of it, it is ſuch a *Sorrow* as worketh *repentance*, even a *repentance* that is never to be repented of, becauſe it is unto *ſalvation*. 3. He commendeth it by oppoſing the contrary *Sorrow*, namly the *Sorrow* of this world which worketh *death*. That we may proceed the more clearly, we ſhall beginne at this laſt *point*.

2. *Diviſions.*

The Sorrow of this world, ſayeth he, *worketh death*. He oppoſeth as you ſee two kinds of *Sorrowes*, the one to the other: the *Sor-*

3. *Sorrow of this world*

row which is according to God, and the *sorrow* of this world. The *sorrow* of the good *Corinthians* had this good in it, that it was not a *sorrow* of this world, which is no matter of *joy*, for it worketh *death*. All *sorrow* presupposeth *love*, for no man sorroweth, but for the losse or want of that which he loveth: therefore where this worldly *sorrow* is, there is also a *love* of this world. Such is the *sorrow* that men have for the losse of worldly things, *wealth*, *honours*, *delights* or *friends*. If their *hearts* and *love* be set upon these things, they foolishly, and without the feare of God, rejoyce in them when they have them, and being drunke with that transitory *happines*, they seek for no more. On the contrary when they losse or want them, their *hearts* are cast down, and they are pressed down with *Sorrow* inordinately. Such a *Sorrow*, the Apostle accommendeth not, nay, he dehorteth from it, for it worketh *death*. This *Sorrow* can do no *good*. When a man hath lost his *riches*, if he sorrow for that, this *sorrow* will not restore his *wealth* to him againe. If a man hath lost his *honour*, the *sorrow* which hee hath for that, will not recover it againe. If hee hath lost his *friends* or *children*, should he mourne never so much for them, his *sorrow* will not bring them to life againe. So this *sorrow* can do no good: yea on the contrary, it doth great *harme*, it worketh *death*. It maketh the way to bodily *death*, especially when it is inordinate: *The heavines of the spirit dryeth up the bones*, saieth SOLOMON Proverb. 17. 22. *Sorrow hath killed many, and there is no profite in it*, saieth the WISE-MAN, *Ecclesiast.* Chap. 30. 23. And which is worst of all, this *sorrow* leadeth to eternall *death*: for God is offended with it, it stirreth up a man to do many things, wherat God is offended, and maketh a man guilty of eternal *death*. So this *sorrow* is no matter of *joy* but the *sorrow* that was in the *Corinthians*, and which ought to be in us all, was of another kinde. It was a *Godly sorrow* or a *sorrow according to God*.

4. *Sorrow according to GOD.*

For better understanding of this; Consider first, That this *sorrow* which is according to God, is such a *sorrow* as a man conceiveth for the *offence* of God, or because he hath done that which is displeasing and hatefull to God, and therefore this *sorrow* which is according to God, is a *sorrow* for our *sinnes*. Now

thing offendeth him but *sinne*, and every *sinne* offendeth him: for all *sinne* is done in *Thought, word or deed* against his eternall Law, and his eternall Law is his supreame and eternall *Reason*, which is nothing else but GOD himself, so that whosoever sinneth, shaketh off the *Yoke* and *Obedience* of GOD and turneth his *enemie*, and in some sort trampleth his Law under foot.

But here it is to be observed, that every *Sorrow* for *sinne* is not this godly *sorrow*, or *sorrow* according to God. For first, a man may be grieved for his *sinnes*, because there is in them a *repugnancy* and *filthines* contrary to the *honestie* & *beautie* of humane reason. Such a *Sorrow* a naturall man may have, but if he rise not up higher, he hath not come unto that *Sorrow* which is according to GOD. 2. A man may be grieved for his *sinnes* because of the *harme* and *damage* that he hath thereby, because thereby he hath lost his *credit* or good *name*, his *means*, his *health*, and which is most of all, because thereby he hath lost eternall *joyes*, and hath incurred endles and intollerable *paines*. If a man in his *Sorrow* regard no more but this, he hath not yet attained to that *Sorrow* which is according to GOD.

5. *every sorrow for sin is not this Sorrow.*

If one man have offended another, suppose he be grieved for that he hath done, yet if in this *griefe* he hath no respect to him whom he hath offended, that his *Sorrow* availeth nothing for obtaining reconciliation with the partie offended, even so whatsoever be a mans *griefe* for his *sinnes*, if he have not regard to God in that his *Sorrow*, it availeth nothing. Therefore this *Sorrow* which is according to God, is not only for our *sinnes*, but also and chiefly it is for this, that thereby we have offended God, and have deprived our selves of his *Favour*. Such a *Sorrow* is justly said to be *Godly* or according to GOD, for the ground of it is the *Love* of God, which maketh us when we have him to rejoyce, and to acquiesce in him as our true and soveraigne *Good*, which we declare by a contempt of the world, *whilest we use the good things of it as if we used them not, and rejoyce in the midst of the tribulations of it*. According to this, *In the world we shall have trouble, but in me ye shall have joy*, saith our Saviour. And on the contrary, when we loose GOD, it maketh us grieved above all thing, that we have offended him and are deprived of him. 2. This *Sor-*

6. *Sorrow according to God what.*

row is justly called a *Godly Sorrow*, for it is God that worketh it in us. By nature we are blinde, and see not the *Offence* of GOD, nor how great an evil it is, and we are so farre from being grieved for these things which offend him, that on the contrary we take delight therein. It is only God that openeth our *eyes*, and taketh away the *heart* of *stone*, and molifieth our *hearts* that they may melt with *Sorrow*, for the offence of him. 3. This is a *Sorrow* according to God, because we undertake this *Sorrow* that we may restore to God his *Honour*, which by *sinning* we have impared, so much as was in us, and that we may pacifie him, and by recovering his *Favour* againe may obtaine *health* and *life* unto our wounded and dead *soule*, which life standeth in the *Favour* of God, and in our *union* with him.

7. *how great reason sinners have to Sorrow thus.*

Thus yee see what is that *Sorrow* according to GOD, here recommended to us. There is no man knoweth what God, and what himself is, but may easily perceive how great reason sinners have, to have this kinde of *Sorrow*. GOD is *Almighty*, whose *Power* none can resist. What and how lamentable madnes then is it for us miserable wormes, to lift up our hornes against him? who can trample us down in a moment to the lowest hells. GOD is *Alsufficient*, and standeth in need of none. *our goodnes extendeth not to him*, Psal. 16. How much then is it to be lamented, that we who in him live, and move and have our being, & most dayly beg from his infinite *bounty*, all that we stand in need of, should forget and despise him? GOD is the *rock of ages*, he alone hath *immortality*, his estate is *immutability*, *He remaineth still the same, and his Years change not*. Alace then what madnes is it for us, *Whose life is but a vapour quickly vanishing away*, who begane to be but *yesterday*, and to *morrow* are not, what madnes is it I say for us so fraile creatures, to provoke such an one? he is only *Wise*, *Searching the heart and trying the reines*, so that nothing can bee hid from him. What *folly* then, and what matter of *Sorrow* is it, that we should trust so to our *sinning* as if we could hide our wicked *counsels* and *courses* from him? 3. GOD is the *title* and *surname* bord as of all his creatures, so of us, and therefore when we *sinne* we withdraw our selves from his *Obedience*, rebell against him, and set up the

creature in his stead. Lastly, He is our loving and bountifull Father, who hath loadened us with BLESSINGS. *He hath made us and not we our selves*: He hath redeemed us by the *Blood* of his Son: He upholdeth us, and provideth for us every moment: He hath called us to the *hope* of his *Glory*. As many *members* as there are in our *body*: as many *creatures* as there are in this world: as many *dayes* and *houres* as have gone over our *heads*, so many *testimonies* have we of his *Goodnes* and *Love*. And what a monstrous thing then is it, that we should bee so wicked *children*, that not only we forget, but do also what we can to trample under our feet so good a Father? Beside all this, wherefore do we offend so great a LORD and so loving a Father? for some triffling *pelfe* or transitory *pleasure*. We lay this in the one *scale* of the *ballance*, as it were, and GOD in the other, and preferre this *pelfe* and this *pleasure* even to God himself. Who can consider this, and keep his heart from melting with *Sorrow*? which if any attaine unto, he hath obtained this *Godly Sorrow*, or that *Sorrow* which is according unto GOD.

8.

Thus yee see what kinde of *Sorrow* we ought to have for our *sinnes*, which if it be kindly wee will never sufficiently satisfie our selves in it. *Marie Magdalen* had such a *Sorrow*, and it made her *to wash the feet of Christ with tears, and to wipe them with the haires of her head*. Luk. 7. 38. DAVID had this *Sorrow*, and it was so effectuall in him, that he sayeth in the 6. Psal. *I am weary with my groaning, all the night I make my bed to swime, and I water my couch with tears*. So if this *Sorrow* wer in us, *It would make our eyes to run down with tears, & our eye lids to gush out with waters*. Ier. 9. 18. But alace how farre are we from this? who testifieth this *Sorrow* by the abundance of his *tears*? It may be ye will say to me, We cannot attaine to this: yet if thou rightly looke upon thine own *sinnes* and be truly grieved, because thereby thou hast offended GOD, and hast deprived thy self of him, his *Grace* and *Spirit*, thou may first value, as it were, and estimate how great a *Sorrow* thy *sinnes* deserveth, and be so disposed, that nothing is so displeasing and hatefull to thee as thy *sinnes* are. Thou may come to this, that with an upright heart thou may say to GOD, O LORD, these my *sinnes*, so many, so grievous, so long continued

We should labour for this Godly sorrow for our own sinnes.

nued in, so often fallen into; deserve to be bewailed with *teares* of blood if mine heart could possibly have them. 2. Thou may wish from GOD, *That thy head were waters, and that thy eyes were fountaines of teares, that thou might lament as thou oughtest to do.* Ier. 9. 1. Thou may pray to GOD, that he would give thee, the grace of *teares*, and that he who brought *water* out of the hard rocke, would soften thy hard heart, and make it to melt with this *Godly Sorrow*. 4. Thou may endevour more and more, and worke upon thine own heart for obtaining this unfeigned *griefe*. This if we do, God will accept even of our imperfect *sorrow*, for the perfect *Sorrow* of Christ Iesus, and for these strong *cryes* and *teares*, even the *teares* of blood, which he shed for us in the dayes of his flesh.

9. *Sorrow for the sins of others.*

Before we go hence, it may be demanded, whether or not this *Godly Sorrow* is only for our own *sinnes*, I answer, it must be also for the *sinnes* of others. There is no man that hath *Zeale* to the Glory and Honour of GOD, and *love* to the souls of other men, but he must be sory, when he seeth them by their *sins* despysing the Majesty of God, trampling his *Law* under foot, & casting themselves head-long into perdition. Hence the blessed *Patriarches* and *Prophets*, who were the most sincere friends of GOD, are so frequent in holy Scripture, in mourning for the *sinnes* of others. *Horrour hath taken hold of me* sayeth David Psal. 119. *Thy Zeale hath consumed me, Rivers of teares gush out of mine eyes, because the wicked despise thy Law and forget thy words. O that mine head were waters*, sayeth Ier. 9. 1. Complayning for the *sinnes* and *miseries* of his people, *and that mine eyes were fountains of teares that I might weep day and night.* Thus the righteous soul of Lot was vexed continually, because of the *abominations* that he did hear and see in *Sodom*. We are commanded to *pray* continually, that the Name of GOD may be hallowed and glorified and therefore it cannot be but great matter of *griefe* to them that love GOD, to see his Name dayly dishonoured and prophaned. Hence, *They that were marked Ezek. 9. were such as did sigh and mourne*, not only for their own *sinnes*, but also for all the *sins* and *abominations* done in the midst of the land.

Secondly, It may be asked, doeth this *Godly Sorrow* only reach

to

10.

to our *sinnes* and to the *sinnes* of others, I answer it reacheth also to the consequents of *sinne*, and first to the *imperfection* that is in us in serving of GOD. This is matter of *griefe*, even unto the most Godly. They are affected with a *Godly Sorrow* for this, that they serve not God so perfectly as they should. They say with S. PAUL, with griefe of heart, *The evill that I would not doe, that I doe, and the good that I would doe, that I doe not. O miserable man that I am, who shall deliver me from this body of death.* 2. This *Godly Sorrow* also extendeth it self to the desire of our heavenly *countrey*. The Godly *mourne* that they are so long absent from the Lord, and continue so long in the place of their exile. They say with David, *Woe is me that I sojourne in Mesech, and that I dwell in the tents of Kedar.* The children of Israel mourned because of their exile in *Babylon*. *By the rivers of Babylon*, said they Psal. 137. *we sat, & we weeped, & we remembred Sion.* They were spoiled by the *Babylonians* of their *goods*, of their *lands*, *honours*, *children* and *friends*, and yet the chiefe matter of their *griefe* was that they wanted *Sion*, albeit that was but an earthly *Sion*, and now spoiled, burnt and sacked. how much more have we reason that sit by the waters of *Babell*, that is, of the transitory *pleasures* of the confusion of this world, to weep when we remember the permanent *joyes* of the heavenly *Sion* which cannot be spoyled? and whereunto no dart or enemie can have accesse; but the Apostle speaketh here not of this *Sorrow*, but of the *Sorrow* which is for our own *sinnes*, and for the *sinnes* of others, and unto it he ascriveth this blessed *effect* that followeth, which is.

sorrow for our imperfection and absence fro heaven.

11.

How sorrow worketh repentance.

To work repentance unto salvation not to be repented of. It may be demanded how this *Godly Sorrow* worketh *repentance*, since this *Godly Sorrow* is a chiefe part of *repentance*, it is answered first, By some, that the Apostle sayeth not simply, that it worketh *repentance*, but that *it worketh repentance unto salvation*, that is, it maketh our *repentance* true, profitable and saving: for it is as it were the life of our *repentance*. So we say that a *sober man* maketh a *healthfull-man*, or that a man addicted to *studies* maketh a *learned-man*. 2. This *Godly Sorrow* also worketh *repentance* it self, in respect of diverse parts thereof. *Repentance* hath many things in

it, and some of them are wrought in us, or greatly promoved by this *Godly Sorrow*.

12. *Sight of our sinnes 1. wrought in penitēts*

For clearing of this consider, that *repentance* is wrought in us after this manner. 1. Our minde is enlightned, and the *eyes* of it are opened, that we may see our *sinnes*, the hynousnes and the deformity of them. Unlesse we have this *sight*, we will never be grieved for them. Therefore David sayeth Psal. 51. *I acknowledged mine iniquity, & my sin is continually before mine eye.* So it is said of the prodigall son Luk. 15. 17. *That he came to himself.* His eyes were opened to see his own *misery*, and his *sinne* which was the cause thereof. With this *sight* is joyned a *sight* and *sense* of the *Wrath* of GOD kindled against us for our *sinnes*. For no man can rightly see his own *sinnes*, but he must see that God is offended therewith, whence *anguish* and *terrour* and *trouble* ariseth in the *conscience*. Hence David in the 38. Psal. sayeth *Lord reprove me not in thy wrath, nor chastise me in thy hote displeasure. Thine arrows stick fast in me, and thine hand presseth me sore. There is no soundnes in my flesh because of thy Wrath, and there is no rest in my bones, because of my sin. my sins are gone over mine head and they are too heavy a burden for me.*

13. *Effects of Godly sorrow.*

Secondly God worketh in the heart of a *penitent*, some love of himself, which maketh him to hate and detaste his *sinnes*, whereby he offended God, and to have in him this *Godly Sorrow*. because of them. 3. This *sorrow* promoves the work of our *repentance*. It makes us to humble our selves under the mighty hand of God. It stirreth us up to an holy *indignation*, and the taking of a just *revenge* of our selves: because we have offended God, as the Apostle sheweth in the next vers. Hence *the renting of our hearts* spoken of by IOEL, *and the smiting of our breast*, which we find in the *Publican*. This *sorrow* also venteth it self by *confession*. Psal. 32. *When I keped silence, my bones waxed old, through my roaring all the day long. Day and night thy Hand was heavie upon me, my moisture was turned into the drought of summer.* Then I said, *I will confesse my sinnes, and mine iniquity will I not hide: I acknowledged my transgressions unto the LORD, and thou forgavest the iniquity of my sin Sela.* This *Sorrow* also expresseth it self by *teares*, by *fasting*, by *sack-cloath* and *ashes*, but which is most of all, This

Godly,

Godly sorrow stirreth us up to *conversion*, to turne from our former evil *wayes*, and to walk in the way of *righteousnes*. A stedfast purpose of so doing, is the maine part of our *repentance*, and this is wrought in us by this *Godly sorrow*. For he that is truly sorrowful & displeased for that he hath offended God, will in time coming eschew that which may be offensive to him, and will be carefull to do that which may be pleasant in his sight.

This is that which the LORD chiefly requireth, *if the wicked man shall turne from his evil wayes, and keep all my statutes, his former unrighteousnes shall be no more remembred* Ezek. 18. 21. 22. *Turne unto me* sayeth the LORD *with all your hearts* Ioel 2. 12. our life is, as it were, a *journey*, and the end of our way, is *happines*, which is not to be found but in God. *In whose presence there is fulnes of joy, and at whose right hand there are pleasures for evermore.* Therefore our *steps* or our *eyes* should never be turned from him, but alace such is our *corruption* and such is the power of *satan*, that oftentimes he draweth us out of the way of Gods commandements, which leade us to that end, by setting before us some triffle of *pleasure* or *honour* or *commodity*, and so bringeth us in the way of *sinne* and *perdition*. Therefore if we would *repent*, wee must turne againe, & turne againe to God, and that with our *heart*, even with all our *heart*. It is not enough that the *minde* be changed, farlesse that we turn our face, that may be for shame, or that wee turne our feete that may be for *feare*, but we must turne our *heart* & *affections*, & that wholly, from al our *sins* and from all the occasions thereof, so farre as lyeth in us, that we may walk in *newnes* of life, even in the good *way*, *wherein we may find rest unto our soules*. So the *prodigall son* resolved to go to his father, and indeed went unto him, saying, *Father I have sinned* &c. Thus Godly *Sorrow* worketh *repentance*, for it serveth powerfully to put a holy *indignation* in our HEART, *teares* in our EYES, *words* in our *mouths*, and in all our CONVERSATION, *fruits worthy of amendement of life*. The Apostle addeth that this *repentance*;

14. *Of turning to GOD.*

15. *this repentance is not to be repented of.*

Is to salvation not to be repented of. Albeit this *repentance* will seem grievous and bitter because of the *sorrow* and *humiliation* that is in it, yet indeed it is such, that no man will ever repent of it.

it. If we have not this *repentance*, we shall be forced to repent for the *want* and *neglect* of it. What is the *worme* of conscience which tormenteth the *damned*, but a continuall *repentance*, as it were, whereby they accuse and condemne themselves, for not using aright the *means* of *grace*, and repenting while they had time? But this is unprofitable *repentance* though most *painfull* and *eternall*. The Godly shall not so repent of their *repentance*, it shall never displease them, but shal be ever matter of joy and rejoycing to them. The *reason* is set down here, namely;

16. *It is unto salvation.* *This repentance is unto salvation.* There can bee no *salvation* without it, *Except yee repent*, saith our Saviour, *ye shall all likewise perish. Repent and do thy first work, else I will come suddenly to thee, and take thy Candlestick out of its place*; saieth our Saviour to the Church of *Ephesus*. Upon the other part, if we *repent*, wee are sure of *salvation*; we may have great hope to be delivered from the *evils* threatned in this life, & howsoever that be, we shall be sure to escape the *wrath* that is to come. *If the wicked man* saieth the Lord, *turne from his evill wayes and keep my statutes, he shall surely live: he shall not die. Wash you and make you cleane* Isa. 1. 16. *Cease to do evill, & learne to do good, and though your sinnes were as crimson they shall be made white as snow, and though they were as scarlet they shal be made as woll.* If we be carefull by the *tears* of true and unfeigned *repentance* to blot out our *sinnes* out of our *conscience*, God will hide his *Face* from them, and blot them out of his *register*, and remember them no more against us.

17. *The love of our selves requireth our turning with teares.* Thus then we see how great *motives* we have to repent and turne to God. First, The *Glory* of God requireth this, by our *sins* we have dishonoured him, and therefore ought by *repentance* to restore to him his *Honour* againe. 2. The *love* which we ought to our selves requireth this, since without *repentance* we cannot be saved, but must needs *perish* if we want it. Put the case a man were walking in a way, wherin if he went on a little, he would undoubtedly fall head-longs over a *rock* and dash himself into pieces. If that man would not do so much as turne back for the safety of his *life*, ye may justly say, that he were a *murtherer* of himself. How much more cruell is thy *murther* of thy self, who rather

rather then thou wilt turne from thine evil *way*, will drown thy self in the lake of *brimstone* and *fire* where the most bitter & eternall death is.

Lastly, we have yet another pregnant *motive* to perswade us to *sorrow* and *repentance* at this time, that is, the danger of our *Church* and *countrey*. Who seeth not a *fire* kindled in the Wrath of God, which threatneth this Church and Land with *desolation*. Alace how can we be without regard to this? S. AUGUSTINE in his first book of the City of GOD and 6. chap. *Reporteth this fact of Marcellus, which there also he commendeth. While he was taking in the city of Syracuse in Sicily, in the mean time that the armies were fighting he went up to a turret to behold. Perceiving from thence men running in fury each one against another, hearing the cryes of them that wer wounded and killed, seeing fire cast on houses, and the smoke ascending to heaven, and hearing the noise of the houses falling to the ground, he breake forth in tears, albeit sure of the victory. He weeped to see men though his enemies subject to so great miseries.* Alace then how great *reason* have we to *mourne* for these dreadfull *miseries*, which ar like to come upon our *brethren*, and upon our selves. What other can we expect, except we turne from our *sinnes*, and except the Lord turne away his *Wrath* from us. He hath given us the spirit of *giddines*. We are like men that are *drunk*, every one rising up, and ready to rush against another. How dreadfull a *token* is this of the *Wrath* of God, kindled against us because of our *sinnes*; and how great *reason* have we to contribute our *tears* for the quenching of this *fire*? Oftentimes we have foretold you that God would visit for the sinnes committed in this land, and that he would be avenged on such a *nation* as this. Many and terrible *examples* also of the Iudgements of GOD ye have had before your *eyes*, by which the Lord hath been saying to you, *Except yee repent ye shall all likewayes perish*. But notwithstanding of all this we have gone one securely in our *sins*. How many thousands in *Germany* and other parts, not long since, have thought their *feet* as sure from falling as yee have thought yours? their *eyes* have been as dry, and their *souls* seemed to be as sure of life, & yet their *feet* have slidden, their *eyes* have been drowned with *tears*, & their souls have tasted of

18. *Our sinnes trey and church requireth this.*

DEAN. *The Sword of God hath devoured their flesh, and is become drunke with their blood.* This same *cup* which the Lord hath given them, he now presenteth to us, and if we pacifie not his *Wrath*, whether we will or not he shall force us to drinke it out. Let us therefore follow the *example* of our Saviour. When the bitter *cup* was presented to him for our *sins*, he fell down, and with *teares* of blood said, *Father if it be possible let this cup passe from me.* Let us turne to God and do in like manner. Neither should we thinke it enough to mourne this day, but should continue our mourning in private, that if it be possible he may deliver us and our *Land* from this great *Wrath*, or if he have decreed otherwayes, wee may at least escape his eternall *indignation*. The Lord grant this unto us, and that for the merits of Christ to whom &c.